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SPIRITUAL PHILOSOPHY

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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My Experience in the Eddy Camp of Christian Scientists Continued.

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BY WM. L. GILL, A. M.

In one of my later interviews with Mrs. Eddy, after an hour's effort or more to induce me to accept some of her newly unfolded absurdities and tyrannies, she suddenly and in her blandest style extended to me her hand, having drawn her chair very near to mine, and said: "Pledge me that you will never go against Christian Science." I took her hand, and after a moment's deliberation I slowly and gravely responded as follows: "I promise you I will never go against Christian Science as I understand it." I strongly emphasized the words in italics. The lady energetically tossed my hand away with the exclamation: "I will not accept that!" "What more would you have?" I said. "That is as far as any man can conscientiously go. I have used those words on purpose not to pledge more than I may be able to fulfill, and that I may not be plausibly misrepresented." I had already got my eye-bath cut, and suspected her intent; which was to get me broadly committed, so that I should either be held in her toils, or be chargeable with glaring inconsistency, if not apostasy, in declining to do as she wished. I have since learned that she has done this with others; that from some she has even extorted an oath of perpetual and unqualified allegiance. This has been the tongue of some from a sort of superstitious moral scruple. To others it has furnished a convenient mental pretext for not raising their voices against consummate hypocrisy. A third class of more intelligence and moral principle has considered that fidelity to such a pledge in opposition to new light, is moral infidelity; and from these I have received my information.

In accordance with this wily and wicked plan of insinuating a false charge, some of my former utterances have been recently given to the public, words of ardor and devotion, written when the bow of a fresh, bright and grand hope spanned my horizon, and when I was under the glamour begotten of a studied rose-colored representation of their views and aims by the "valley prophet" and her minions, who were ruffianing on their omelet's favors and the public credulity.

It is said of the notorious impostor of a former century who is known in history as the "valley prophet," that he never unveiled his face to the public, and disclosed it only to chosen female disciples as a prime reward for special proficiency or devotion; and that he was then seen to be so horribly ugly as to almost kill with fear and disgust the favored devotees. Vile characters are always veiled only from ugliness, and those who are permitted to lift the veil enjoy a dangerous and hateful privilege. Such is my unfortunate relation to Mrs. Eddy. Within her range she wields a monstrous power. "The old man of the mountain" had no more devoted or unscrupulous followers than she has. Her

name will long live on the historic page where are recorded the forms of abnormal developments; and truth must strip her of her disguises, and honest persons who have temporarily come under her monstrous shadow will justly strive to avoid being confounded with her in spirit or pursuit or sentiment; and they will shake off the dust of their feet where they have accidentally stepped with her.

What I have said or will say, however, she will contradict wherever I have not the best legal evidences; and as their only weapon she and hers will utter the most abominable slanders to offset the truth uttered against them; and they will do it with infinite vigor on the principle that a corresponding proportion will stick. The knowledge of this has kept many silent, as they have confessed to me. This utter and abandoned falsity, this absolute freedom from all sense of obligation on the score of veracity, is nourished and logically supported by their theory, of which I shall give abundant proof before I have got through with my experience in the Eddy camp.

Nothing is more conspicuous in the metaphysics of the dark school in question, than its dogma of the nothingness of sense, of matter, error, evil. At first sight this seems harmless moonshine; or it may be construed as a paradoxical yet noble and striking method of belittling and degrading matter, error and evil, in contrast with Spirit, Truth and Good. It is the latter way in which I was disposed to interpret such phraseology. This interpreted, the thought is one which is quite familiar to the Christian Church from the earliest times. Evil, they said, is merely the privation of good, and in that sense it is a mere nothing. But in point of fact, they never designed to deny the existence of evil agency, influence and results. They affirmed this very repetitiously in the strongest terms; and this affirmation was one of the chief corner-stones of their doctrine. Their theology was a theory of redemption from evil action, tendency and effects, and in the power and influence of a great evil spirit, the devil, and innumerable lesser spirits of like character associated with him, working for man's eternal destruction. Hence when they said evil was nothing, they meant it only in a theologically Pickwickian meaning, to the effect that it is not an essential element of eternal reality or eternal purpose, and is thus without any necessary foundation in the essential nature of things. I was indisposed to quarrel over words, and it was the Eddy meaning, I was willing to hear and adopt the phrase. But what was the designed interpretation was hard to determine; for there was for a long time such a kindly yet equivocal coincidence with me in my suggestion I made, that I was long justified in holding to this view of the phrases in question, and to a generous interpretation of their other paradoxes.

Slowly and painfully I was made aware that it was no exalted and refined significance which they attached to any of their terms and phrases, and that these in question they endeavored to understand in the grossest and most literal way, and this meaning, if it is a meaning, came to be urged on me very plainly, the literal nothingness of evil.

Now as matter and sense and all their action are nothing, and as the supposition that they are anything is an illusion of mortal thought, which is itself absolutely nothing, and as all alleged evil and error are nothing, then, of course, all alleged wrong is nothing. FALSEHOOD, ROBBERY, ARSON AND MURDER are all nothing,—except modes of mortal thought, which is nothing and so of no account. This logically involves a system of moral indifference; such as the world has never seen, and would justify lines of action compared with which the thugdom of India is a mere bagatelle. When I have urged mildly this aspect of the doctrine, as I have done often, I have received, of course, only evasion.

I will now furnish evidence that Mrs. Eddy has all her life acted in accordance with these immoral implications. When last January I received a letter from the church clerk, demanding that I should no longer preach at Lawrence and that I become more conformed to Mrs. Eddy's views, I read the letter in the pulpit on the following Sunday and made some comments thereon, both in Boston in the afternoon, and in Lawrence in the evening. My remarks were pronounced all false, and my reading of the letter in Lawrence garbled, and an alleged correct copy of it was then read, and all pronounced it to be word for word what I had myself read to them. I then retorted the charge on Mrs. Eddy. A committee was called for, to meet Mrs. Eddy to decide the matter. I said it would be foolish and useless, and that Mrs. Eddy would never meet me in the presence of witnesses. I was accused of being afraid to meet that lady. I therefore consented to be one of a committee for the purpose above mentioned, and the following is its report:

REPORT OF THE LAWRENCE CHURCH COMMITTEE.

Your committee met on Monday evening, the 24th of January, and organized with the pastor, Rev. Wm. L. Gill, as chairman, and Bro. Edwin F. Carr as secretary. It was then resolved that the committee in pursuance of the duty devolved upon it by the church, should go to Boston to see Mrs. Eddy, and any committee selected to be with her, and that all questions and answers should be in writing, and that nothing should be received as testimony for our committee which

should not be put into writing. Then a mode of procedure was adopted, that the chairman should conduct the business, and that their answer should come through him, in the presence of all. Various questions were then resolved on to be presented to Mrs. Eddy, which are as follows:

Bro. Albert Lang reported that Mr. Troup had declared to him that all that was said about Mr. Gill leaving Lawrence church was only seized upon because it gave them a legal hold upon him to get him away, because of his failure to meet Mrs. Eddy's requirements and that she loved the Free Church of Lawrence, and wishes it success. If this is true we need an answer to the following questions:

1. How, then, could the refusal to leave Lawrence be a legal point against him if he had not been required from the first to abandon Lawrence? Was this from love to Lawrence?
2. The letter from the church to Mr. Gill says expressly that from the first Mr. Gill was required to abandon Lawrence. Is this statement true or false? If false, it ends all confidence and fellowship.
3. If Mrs. Eddy had said to Mr. Lang she loves this church, how can she reconcile this with the statement that "it was a sin to belong to it?" Mrs. Jones affirms that Mrs. Eddy said this to her and she is as good a witness as any one can be, speaking as she does against her wishes.
4. Does she, Mrs. Eddy, claim that "Science and Health" [her text book] is infallibly correct?
5. Does Mrs. Eddy wish or require her students to accept her as an infallible teacher?
6. Did she ever treat persons in private other than for their immediate good?
7. Will Mrs. Eddy let us see and examine all the letters of Mr. Gill to her and the church?
8. Does Mrs. Eddy claim that "Science and Health" is without human taint?

We then adjourned. Mr. Gill next day at 8:45 P. M., in the presence of a witness presented a letter to a person in waiting at 571 Columbus Ave., the residence of Mrs. Eddy, informing her of our proceeding and requesting her to appoint day and hour, when she could meet our committee.

On Friday at one o'clock P. M., Mr. Gill received a note from Brother Edwin T. Carr, informing him that Mrs. Eddy had appointed a meeting for that evening. He telegraphed from Boston to Lawrence immediately to have the committee come on, and that he would meet them at the depot, which was done. This was at 8:45 P. M. Mr. Albert Lang then presented him with a letter, which was sent to said Lang at Lawrence and requested Mr. Gill to read it, which he did, and which he subsequently surrendered to him. This letter affirmed his dismissal from the assistant pastorate of the Church of Christ (Scientists), Boston, and that as said Church had no further connection with Mr. Gill, it refused to have any conference with him; for others there was an invitation to meet a committee of the Church at No. 19 Berwick Park, Boston. This was astounding news to all of the committee except Mr. Lang. Mr. Gill there and then protested against proceeding any further; the majority of the committee were of that mind, but as there were other persons present by invitation of Mr. Lang, who wanted to look inside as far as they could and were determined to go forward, to avoid false imputation, the committee yielded and went to the place designated. In answer to inquiries made by our chairman, we were informed that Mrs. Eddy was not there, would not be there, that the committee could not see her there or anywhere else. Our chairman then said, "Our business as a committee is with Mrs. Eddy as the sole, the principal and indispensable party concerned in the question disputed; it was between her and him, and others were only spectators and supporters." He then protested against any business or action being done or taken without the presence of Mrs. Eddy, and called upon the committee in accordance with its instructions and object, to withdraw and find and confer with Mrs. Eddy if possible.

We were urged to remain and listen to what they had to say against Mr. Gill. Against this, Mr. Gill protested that it was unparliamentary, and that we could not do it as a committee; but we would stay simply as friends and brethren, and listen to and consider any matters that might be brought forward. We then sat down. Mr. Gill took off his overcoat, and took his note book out of his pocket, and proceeded to listen to certain statements which we expected the chairman of their meeting, and the clerk of their church, C. A. S. Troup, to make to us. He began by quoting a passage of Scripture and then proceeded to speak of Mr. Gill as dismissed from his late office in their Church. Here he was taken up by Thomas Andrews, and later by Mr. Dodge, who was absent when the point first arose, with the question whether Mr. Gill was dismissed, and referred to the letter of Mr. Troup to Mr. Lang, read there that evening, in which his dismissal was spoken of, on which Mr. Troup was obliged to confess that the word was incorrect; that Mr. Gill freely resigned of his own accord. He said that Mr. Gill has "argued against us" when we have tried to show him that it was his duty to abandon Lawrence. Mr. Gill admits that he always argued against it.

Mr. Troup then proceeded to assail Mr. Gill's last address in Chickering Hall, saying, "There was not one word of truth in it."

Here some one of his party made a signal, and he went and had a whispered consultation for a moment, and then returned to his place and said, "We have concluded not to proceed any further in this business while Mr. Gill is present to talk us down; we insist that he withdraw." Now Mr. Gill at this time and everybody else were entirely silent and listening with perfect decorum to Mr. Troup's speech, and he was talked or whispered down only by his own party. Mr. Gill and the majority of the committee here protested against such cowardly, unjust, clandestine and ex parte proceeding; he declared that some of his enemies had boasted that he was afraid to meet Mrs. Eddy and her friends; that he and the committee had come here for the purpose of meeting face to face any accusation that they could possibly make, and insisted on the right, universally acknowledged, that a man should be allowed to see his accusers and defend himself. Seeking some low-voiced conversation, and thinking that he had a right to hear anything said that was said there, he attempted to walk across the room to the company thus talking, and was forcibly stopped by Mr. C. A. S. Troup. A lady, a member of the committee, Miss Emma Carr, was stopped with like physical force and violence, and told to leave the house, because she said a word according to her judgment. The chairman then said, "I will now withdraw and call the committee away under protest against the utterly disorderly procedure of all this house this evening." The committee then went straight to the house of Mrs. Eddy, and through the maid-servant informed her of our presence and object, namely, to confer with her in accordance with the letter which had been sent to her. We were informed that she could not see us.

The committee then retired and went to the residence of Wm. L. Gill, No. 80 West Rutland St., and in regular form as a committee, considered the situation, and Mr. Gill presented some evidence for his own vindication, and in proof of the unreliability of Mrs. Eddy. The committee then appointed the chairman, Miss Carr, and Mr. Wheelock, a sub-committee, to draw up a report for the committee, which when amended and adopted by them, should be presented to the church.

Let it be added, that our chairman invited Mr. J. C. Kelley as a stenographer, not a reporter for the press, but a clerk of Mr. Dodge, to report proceedings and sayings so that we should have a full and correct account, and avoid blind and unjust criminalization and recrimination. He was forbidden to go in and exercise his craft, and they protested against any report being taken of anything that should be said.

Mr. Gill also invited Mr. A. P. Dodge, Manager of the New England Magazine, who is also a lawyer of reputable standing, to go with him as his counsel and also to serve, if needed be, as an important witness; he was ordered out of the house, and by word and gesture violence was threatened him till Mr. Troup, their chairman, came to draw away the man who was threatening violence. The evidence which Mr. Gill presented, which is only a fraction of evidence it is in his power to present, is as follows:

First, on Mrs. Eddy's inactivity. The first item in this proof consists of her contradiction of the records of the Circuit Court of the United States, Boston, Suffolk Co. Her affirmation is as follows: "Dr. Arens stole some of her most characteristic published writings, that he might spread them widely as possible as his own; that he desisted from this active benevolence only after he was made to pay a fine of one hundred and thirteen dollars and nine cents for his plagiarism, and threatened with a penalty of ten thousand dollars on further proceeding in the same course; and that all this is duly certified by the record of the Circuit Court of the U. S. for Boston, Sept. 27, 1883." This quotation from the October number of the *Christian Science Journal*, page 179, was dictated by Mrs. Eddy to Mr. Gill, and repeatedly affirmed, and she also furnished a copy of this affirmation was published under her supervision as acknowledged editor. Mr. Gill avows, and is ready to swear, that he had no knowledge of this matter from any other source than from Mrs. Eddy; that he thoroughly believed her at the time and never doubted it till he saw the record of the Circuit Court of the United States. That record of the Circuit of the United States in Boston, Suffolk county, reads as follows:

Circuit Court of the United States, District of Mass.

MARY B. G. EDDY VS. EDWARD J. ARENS.

It appearing in the above entitled case that the defendant herein has heretofore made use [in the course of his professional lectures] of books for distribution among his pupils, containing certain passages substantially the same like those contained in the copyrighted books of the complainant, and he has since the suit commenced, prepared, and is now using for distribution an entirely different book, and proposes to use no other. Now for the purpose of terminating the suit without further expense, it is agreed by counsel for respective parties, that a decree be entered for the complainant for \$20 damages and costs of suit taxed at \$— dollars, and that an injunction issue in accordance with the prayer of the bill.

JOS. L. B. ROBERTS, for complainant.
BROWN, HOLLAND AND BROWN, for defendant.
Boston, Sept. 25, 1883.

MARY B. G. EDDY, Complainant.
EDWARD J. ARENS, Defendant.
May, 1883.

That the copyright heretofore obtained by the complainant under the name of Mary Baker Glover, upon the book entitled "Science of Man," by which the sick are healed, embracing questions and answers in moral science arranged for the learner by "Mrs. Mary Baker Glover," whereby there was secured to her, her heirs and assigns for the term of twenty years, from the tenth day of Oct. A. D., 1870, the sole and exclusive right to make, print and publish said book, is a good and valid copyright; that the copyright obtained by one Asa G. Eddy upon the book entitled, "Science and Health," vol. 2, Mary Baker Glover Eddy, whereby there was secured to him, his heirs and assigns for the term of twenty-eight years from the 29th day of August, 1878, the sole and exclusive right to make, print and publish said book or publications, is a good and valid copyright, and that the title thereto became vested in the complainant before the filing of her bill as alleged therein; that the said defendant has infringed the said copyrights and upon the exclusive rights of the complainant, under the same, by the publication and distribution of the work entitled, "The Understanding of Christianity or God, and the Distinction between Spirit and Matter," containing questions and answers relating to the healing of the sick and the restoration of man to his original condition of purity and perfection, to the image and likeness of God, by J. E. Arens, and by the publication, sale and distribution of the work entitled, "Christianity or the Understanding of God, and the distinction between spirit and matter as applied to the healing of the sick and the restoration of man to his original condition of purity and perfection, to the image and likeness of God, by J. E. Arens."

And it appearing to the court that the complainant waives a reference to a master to ascertain the profits and damages, and accepts the sum of twenty dollars in full of said profits and damages, it is further ordered that the complainant recover of the said defendant the said sum of \$20 accordingly. And it is further ordered, adjudged and decreed, that a perpetual injunction against defendant according to the prayer of the bill. And it is further ordered, adjudged and decreed that the complainant recover of the defendant her costs of suit, taxed at \$113.09.

By the Court,
A. H. TROWBRIDGE, Deputy Clerk.

The discrepancies between Mrs. Eddy's affirmation and this record are first that Mrs. Eddy makes out that Mr. Arens is a convicted criminal; whereas it was not a criminal case at all.

2. Her allegation is that there was a trial in court, which is not true; there was nothing but an agreement between counsel.

3. It is affirmed by Mrs. Eddy that he was found guilty in said trial, and fined, which is not true.

4. The fine is put at \$113. The agreement was that he should pay \$20. None of these false allegations could fail to be known as such by the party making them.

5. An item in further proof of inactivity, was furnished in the meeting which appointed this committee, inasmuch as it was expressly seen that Mrs. Eddy had said two contrary things to two different parties.

To Mr. Lang, according to his report from her made in that meeting, she declared that she loves the Lawrence Free Church. Another member of the church committee, on the instant arose and said if that be so, how could she tell me "it is a sin to belong to it," and she repeated that Mrs. Eddy had made to her that declaration. We submit that such a contradiction is plain proof of a two-faced habit and character, which is not to be trusted.

The next item in the proof is found in her own letters to Mr. Quimby, of which Mr. Gill has been copied, to the verity of which the transcriber makes oath. Here is her statement concerning Mr. P. P. Quimby, recorded in the November number of the *Christian Science Journal*, page 184:

"Now the demonstrable fact is, that Dr. Quimby was not at all a man of ideas, practical or speculative. He never claimed to have any ideas on the subject of mind-cure, but expressly disclaimed it."

This quotation from said *Journal*, was written by Mr. Gill at the dictation of Mrs. Eddy, almost word for word. Mr. Gill thoroughly believed her statement, and accepted it as true, he never having heard of Mr. Quimby except through her; so that these words are Mrs. Eddy's declaration, and Mr. Gill's only by faith in her. Now the following are extracts from the letters of Mrs. Eddy to Mr. Quimby, written at different times, from 1862 to 1870:

"I forgot to tell you, on my way hither I met a gentleman in the car, who lectured at the Methodist church at P. and was formerly editor of the *Banner of Light*. He recognized me and commenced talking. Soon the conversation turned upon you and he heard for once the truth of you. He had heard of you before but from his remarks I learned he thought you a delinquent Spiritualist; before I quoted him at Berwick he had changed your name."

"Mrs. Fuller (the woolen manufacturer's wife) has since not felt me to visit her professionally. She is sick. I returned a note that I was not down with my WILLIAM yet, and recommended her to visit you."

"WHO THEN IS WIFE BUT YOU? What is your truth if it applies only to the evil life?"

French experiments with the "self-steering torpedo" have resulted in failure.

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, April 2, 1887.

Intellect and Spirit.

The most restless and unsatisfied of all men are those in whom the intellectual temperament predominates. Skepticism has marked them for its own. Gold is taken for brass and diamonds for paste. In separating the true from the false a great portion of life is spent—and rightly spent—for it is the first duty of the individual to distinguish truth from untruth.

In the life of such there is no repose. Mental habits become alert, critical and analytical. Cold, positive and often brilliant, the lantern of the brain is turned full upon every fact or statement, with the laudable intention of getting "the truth, the whole truth, and nothing but the truth." Among this class are numbered materialists and scientists. In observing, dissecting, classifying and arranging they are unrivalled.

But there is a realm which their investigations fail to explore—the realm of invisible forces, and of causation. Undetected by the external senses or by the instruments which aid them, it must remain undiscovered unless the inner eye and ear are cognizant of vibrations too delicate to impress their material envelopes. Spirit alone can recognize spirit.

The conditions necessary to secure apprehension of spirit—not necessarily of individual or incarnated spirits—are, first, a passive, reverent, it might be called a religious, frame of mind, a sincere love of truth and an entire absence of prejudice or predilection. They who wait in still obedience for the gracious inflow, will find the tide rise slowly, softly, noiselessly, until each soul is filled with love and light, and individual being is merged into and made one with unparticled being. At such times can that which is received be weighed, measured and defined in set formulas? Can the finite give bounds to the infinite? Only so far as the consciousness can apprehend, and the senses limit, the illimitable.

A little monograph upon Emerson's maternal ancestors, by his cousin, Rev. D. G. Haskins, closes with this beautiful and impressive statement concerning the great spiritual seer of this country:

It was impossible to hold converse with him—I might almost say to hear the tones of his voice, or to mark the expression of his countenance, without perceiving that spiritual things were virtues to him, and the near presence of the Infinite One a reality. With this profound sense of the divine omnipresence, Mr. Emerson seemed to walk through this earthly life with the wondering tread and rapt vision of one who had been permitted to enter into the streets of the heavenly Jerusalem; looking on either hand with reverent curiosity, recognizing the divine image even in the humbleness of its dwellers, and thoughtfully scrutinizing every object in his way with the purpose of learning what he could of its relations and uses in the divine economy.

Emerson walked in the light almost continually; spirit was to him as real as matter. His personality was saturated, so to speak, with this divine essence found only in the deep and loving heart of man. Mr. Haskins says in another place:

Ordinarily, the conversation of even devout men consists with the idea that God is far away from us, governing the universe from his throne in the distant heavens, whereas, intercourse with Mr. Emerson produced the direct reverse of this impression. God here means the overshadowing spirit, the Oversoul.

To most, such periods come only in great crises, in happy moments, in glimpses, as the sun breaks through a rift in the clouds on a dull gray day. Enveloped with sordid and perplexing conditions, man lives in the body and to the body. Through the intellect material wants are supplied and new wants created, but with the result of neither contentment nor harmony. Hence come irreconcilable contradictions between men, and selfishness rules where love alone should be master; for divine life is divine love, and through enlightened affection does man come in rapport with that spiritual essence in

which each is enshroued as an atom floating in the sunbeam.

It was in that state of mind in which the poet wrote:

Serge I fold my hands and wait,
Nor care for wind or tide or sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

Moral Education.

Statistics by Prof. Seeley are quoted in *Unity* showing increase of insanity, idiocy, blindness and deafness. In 1850, we had one insane to every 1,468 persons. In 1880 one to 656. A more careful census at the last date may account for a good share of this difference, but it has an ill look. *Unity* thinks that the next step after scientific and manual training in schools must be moral, or ethical education. It says: "That child alone is 'prepared to live whose life is grounded on integrity; who aims at what is excellent rather than what is easy; to whom justice means more than success, and who rates character above popularity.' This is well said, and we would suggest to our neighbors and to others, that the excellent book by Dr. J. R. Buchanan, 'Moral Education,'—or 'The New Education,' as the last edition is named, covers this ground ably and clearly, and is the only book of any real weight that does so. Education of hand, head and soul; training in art and industry, in literature and science, and in morals, ethics and spiritual culture; to make man or woman full-orbed, and to make domestic and social life and public affairs what they should be, is his ideal of complete education, and it is discussed and illustrated in such manner as to have called forth high praise from high thinkers.In the same line, but reaching more fully to spiritual culture, is a late Iowa movement of the Unitarian Association of that State. The 'Lay Readers' Society of Iowa' has been organized, and Miss E. E. Gordon of Sioux City, its secretary, has issued a circular setting forth the idea and aim of the society—which is to call out the laity in helping the work of spiritual education. This is good. Why should the ordained clergy be held as the only persons fit for such work? No danger but that man or woman in a pulpit, if they have anything to say and can say it, will have fair scope and good hearing, but it is well to break up this old priestly notion that a divinity hedges around the clergy making them the only competent religious teachers. Jesus and John were effective preachers; Paul did some fair work in that line; but no council ordained them; they were open to question and comment from their hearers, and those hearers sometimes spoke when the spirit moved them. Miss Gordon asks, as we learn in *Unity*, for 'an ordered and general effort of the laity to bring their knowledge and their presence to bear for refinement and elevation.' She does not want the churches to be 'select and elegant clubs,' but says: 'A truly missionary denomination, or religion, is not one in which the proclaiming of glad tidings is left to the ministry, but one in which the whole body of the people are infected with a desire to convert all.'

This is in the direction of ending the old priestly power and exclusiveness, and making the minister, or teacher, a co-worker with the people who help to teach in their turn.

It might be well for some lukewarm Spiritualists, who are like the deacon who said he was 'a Presbyterian but didn't work much at it,' to be 'infected with a desire' to spread our glad gospel.

The Ross Exhibit.

On the sixth page will be found the sworn statements of four witnesses of the affair at Mrs. Ross's residence on the evening of Jan. 31st. The JOURNAL has on file a considerable number of affidavits, but those now published cover substantially the ground of all. The question before the public in this case is not whether Mrs. Ross is or is not a medium for materialization; it is, was she caught in deception and found to be employing confederates? The facts occurring in a séance room can only be known to the public by means of the testimony of witnesses. If testimony favorable to a medium and the manifestations is ever worthy of consideration, then is evidence of an unfavorable nature entitled to, at least, equal weight, provided the witnesses are persons whose reputation for truth and veracity is good. If Mrs. Ross is not convicted of fraud, and if the presence of confederates is not proven by the testimony offered, then is all human testimony either for or against manifestations in a séance for form materialization utterly valueless and unworthy of notice. If the evidence of these witnesses is not good, if they were, as is claimed by the Ross party, mistaken, then is doubt thrown upon all records of materializations heretofore and now held as trustworthy by Spiritualists; for nothing can be clearer on its face than the testimony of these reputable witnesses, and if they are not to be believed, if they were victims of an hallucination, then how much more probable is it that those who affirm form manifestations are deluded. The argument advanced by the Ross defenders cuts both ways and is more dangerous than a two-edged sword to Spiritualists.

Since that memorable night Mrs. Ross has given some exhibitions under conditions that have greatly impressed observers whose evidence is, seemingly, worthy of careful attention. It is not at all unlikely that Mrs. Ross is a medium for form materialization. Let those who have faith in her powers and who desire to see the truth given to the world

in a way to entitle it to scientific value, co-operate in securing Mrs. Ross for a series of experiments in apartments not under her control and in the presence of well-known and representative investigators. When this is done the JOURNAL will promptly publish a report of the result and sincerely hopes that it will sustain the claims of Mrs. Ross as a medium for form materialization.

The "New Theology" School.

To be logical and consistent at all times is beyond the power of mortal man; hence the somewhat erratic but kindly intended letter on 'The Lakewood School,' published on the sixth page, is not unique. The beautiful freshness of the writer might naturally be mistaken for verandancy when he says: 'I feel confident that Dr. T. would be favorable to giving Spiritualists a place at the school, providing the Spiritualists themselves would unite with him in the movement' and the subject could be adequately presented.' While there is a vast deal in modern Spiritualism still remaining to be settled and accurately formulated, yet in the forty years of its existence much progress has been made and many matters of stupendous importance have been established; the cause is represented by many able writers and some equally able speakers. On the other hand Mr. Townsend only very lately an expounder of Methodist theology, having succeeded in breeding a hybrid steed on which to ride to heaven; it is thought by the JOURNAL correspondent that the ex-minister would be glad to have Spiritualism help furnish pap for the suckling, 'provided it can be adequately presented.' Infants of all ages are quite indifferent to questions of equity and ever ready to appropriate anything that has shining properties. This 'New Theology' colt does not appear to be a horse of another color so completely outshining other mixed breeds as to entitle it to extraordinary consideration. Neither has it so far displayed qualities not already exhibited in other theological stock. Although its owner christens it 'New,' yet this is not to be taken as indicating anything other than the fancy of that gentleman, and has no more theological or ethical significance than Maud S. or Jay Eye See. Other strains of liberal theology stock have been developed long enough to give the public some degree of confidence in their special traits and to ensure reasonable certainty that they can impress their qualities upon the next generation. The 'New' is still raw; it may develop into a flyer, or it may only prove a scrub. When it is well broken and its gait established then will be time enough for Spiritualists as such to seek it out. In the meantime it will not be necessary to protect 'New' from Spiritualist raids by a barbed wire fence or a Pinkerton squad.

The RELIGIO-PHILOSOPHICAL JOURNAL does not understand that Spiritualists individually or collectively have claimed any 'right to demand the presentation of their views.' In one instance a liberal Christian, who is also a Spiritualist, seems to have thought that Mr. Townsend meant what he said when he publicly solicited the co-operation of all liberal Christians of whatever name or creed. She wrote a paper entitled 'Is the Intercommunion of Spirit and Matter consistent with the Teachings of Scripture and Science?' basing it upon the life and teachings of Jesus, and offered it to Mr. Townsend for use.

The JOURNAL fails to see anything 'unreasonable' in Mrs. Priest's 'complaint.' She did not 'seek a place on the Lakewood platform,' nor assume to be a 'representative' Spiritualist as the writer on the sixth page unfairly or carelessly implies. If 'A Friend of Both Movements' does not know Mrs. Priest, it is his misfortune, for she is competent to teach Mr. Townsend and all others interested in the 'New Theology' scheme, in many of the higher phases of spiritual philosophy; and it does not lie in the mouth of any volunteer apologist for Mr. Townsend to belittle her ability or representative character. She is probably as widely known as is Mr. Townsend, at least. The writer by implication says that representative men, presidents of colleges and clergymen of known ability, seek a hearing on the Lakewood platform. The JOURNAL would be astonished to have the name of one such seeker. That such representatives have been solicited by Mr. Townsend is undoubtedly true, and that some of them were willing is also true, for which liberality and good fellowship on their part the JOURNAL is glad.

The JOURNAL will hardly care to 'start a movement to have Spiritualism represented there next summer,' until it is officially invited to do so and receives satisfactory assurances that the New Theology gentleman is ready to co-operate with Spiritualists on terms of perfect equality and a basis of reciprocity. The JOURNAL has the kindest feeling for the New Theology bantling, and is ever ready to give it friendly aid, but it does not care to have Spiritualists or Spiritualism patronized or used merely to give life and strength to new-fangled theologies.

Mrs. Mary Baker-Patterson-Glover-Eddy.

On another page will be found a further exposition of the character and practices of Mrs. Eddy. Most of this, as will be seen, is an official report of a committee of the 'Scientist' Church at Lawrence, Mass., and includes documentary evidence which the priestesses cannot obliterate though she will no doubt continue her attempts to veil it. No one can study the history of Mrs. Mary Baker-Patterson-Glover-Eddy and that of Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond, and not be struck with the marked similarity of the mental characteristics of the two women in many particulars.

Roseman's Dream.

We learn from a dispatch from Vincennes, Ind., to the Cincinnati Enquirer that through the instrumentality of a dream the body of John Murphy, who had been missing since the night of the 7th of March, was recovered on the night of March 20th. The find was made by Joseph (Uncle Joe) Roseman, the widely-known mailing clerk of the Vincennes Postoffice, and was a great relief to the distracted parents of the boy and the community at large, who had no positive proof that Johnny had been drowned, and were almost led to believe that he was still alive from the reports that he was seen a few days ago in Kansas City. Uncle Joe Roseman, however, believed the boy was in the river, and he made daily trips to the spot where Johnny was supposed to have been drowned. On Saturday night, in a dream, he saw the river flowing at his feet, and a short distance from the shore a ripple in the water revealed the location of the lost boy. The memory of that dream was constantly on his mind. It haunted him while he was at work in the office the following morning. He explained the cause of his agitation to Postmaster Kackley, who told him to knock off work and go to the river and satisfy himself; and he did go, having been impelled to the water's edge by some invisible power. There he saw the picture of the dream revealed with startling reality. 'The ripple itself,' said he, 'stood boldly out in the foreground. I waited not a moment, but called a boatman, and, taking my seat in the stern of the boat, directed him to row to the spot indicated by the agitated water. There, with my face averted, I reached down and seized something with my right hand, and at the same instant ordered the boatman to pull for the shore. I found that I had grasped the foot of Johnny Murphy. I was too much prostrated to render further assistance. I can not describe my feelings, but I felt a great relief in the realization of my dream.'

The Enquirer says: The discovery of the body, under the circumstances as related, has elicited general comment. The less superstitious are inclined to scoff at the premonition; yet they can not forget the fact that this is the fifth body mysteriously missing that Uncle Joe Roseman has located. It was he who discovered the decomposed remains of Ed Berlin, the Cincinnati barber, for whose murder, in 1879, Henry Berner is now serving a life sentence in the Jeffersonville penitentiary. Mr. Roseman says in that instance he was impelled by influences similar to those which led to the discovery of Johnny Murphy.

Spirit Telegraphy.

That spirits can telegraph messages from the Spirit-world to the denizens of earth, seems to be well established. Favorable reports come from Cleveland with reference to Mr. Rowley, who uses a telegraphic instrument which was made under the direction of the spirits. The sounds that come over Rowley's wires are regular telegraphic tickings, and any one who can read the Morse alphabet, can read them also. We learn from *The Press of Cleveland* that Mr. Rowley has become an assistant to Dr. L. W. Sapp, at 347 Erie Street. Through his telegraph instrument he claims to hold communication with the spirits of departed physicians, who diagnose cases and prescribe remedies through the electric machine. Rowley never studied medicine, and yet the business being performed by the spirits is said to be simply remarkable, the class of patients being, as a rule, the most respectable appearing people of the city.

About two months ago, at the time that Mr. Rowley commenced to gain notoriety, Dr. J. B. Sapp, the dentist, a brother of Dr. L. W. Sapp, became convinced that there was something wonderful in Rowley's machine and decided to investigate it. He therefore began a series of experiments. He had a pet dog afflicted with a tumor that physicians had been unable to cure. He therefore consulted the instrument and the application of the remedies recommended, he says, cured the animal. At that time the dentist asked Rowley who was the force at the spiritual end of the wires, and upon the medium's questioning the machine the answer was ticked back: 'Dr. P. P. Wells.' Investigation showed that the well-known Dr. P. P. Wells, of Brooklyn, is still alive. In answer to this, Rowley's machine telegraphed: 'You misunderstood me. I practiced in Hartford, then in New York, and later held a chair in the Philadelphia School of Medicine. You will know more of me sometime. That's all I can say now.' Dr. J. B. then asked the machine for some drug that would deaden the sensibility in a decayed tooth. Such a drug has never been discovered and Sapp, still accrediting a sort of superhuman influence to Rowley's machine, believed that he might discover the unknown article. The spirits replied that a few days' consideration would be necessary. After waiting a week the dentist again approached the machine in reference to the matter, and the following answer was received: 'Will have drug ready in a few days. Have consulted with Bakon Leibig and he is busy in his laboratory in spirit land compounding something.'

A Supernatural Visitant at Mexico, Mo.

Curious reports come from Mexico, Mo. It is stated that the ghost of Alice Gray still continues to make its appearance in different parts of the city, creating intense excitement. One Sunday evening lately at eight o'clock a number of persons, both white and colored, noticed the spirit just below the foundry, moving toward the mill, which is about 200 yards to the west. Again the specter made its appearance at the old Chicago & Alton round-house, and, according to the story of the well-known old colored man, Uncle Clay Taylor, cut up frightful capers.

It was about 9 o'clock when the apparition came into view near the round-house tank, and from there it went into the building without trouble, though the doors were all locked. Once inside of the building, the ghost took possession, and as the story goes caused the building to be as light as day—no light, in fact, that the windows were fairly ablaze, and to cause the neighbors to think the house was on fire. Watch was set, but as no one dared to go inside the building it was of little avail. The light continued all night, but with the first streaks of dawn disappeared. Colored people who knew Alice Gray well when alive positively aver that it is her ghost they see, and cannot be induced to believe otherwise. A number of white persons tell the same story as the blacks, and the ghost is all the talk in certain parts of the city.

The Pennsylvania Bill.

This number of the JOURNAL will be found to contain several vigorous and timely communications bearing upon the proposed legislation against the public practice of mediumship in Pennsylvania. R. B. Westbrook, LL. D., an old and experienced Spiritualist, speaks with a directness not to be misunderstood. Equally as emphatic is that zealous worker, W. W. Currier, than whom no more devoted Spiritualist lives. J. Clegg Wright, himself a finely developed medium, talks in language that is plain. Lawyer Shufeldt points out some important work for the legislators to consider while they have their hands in. Geo. H. Jones expresses his mind as clearly and effectively as though he had covered a whole page. No one need ever misunderstand him.

It will be noted that all who touch upon the subject in the JOURNAL have the honesty, fairness and courage to look matters square in the face and not to hedge, equivocate or whine. This is characteristic of the JOURNAL's contributors; they demand only justice and that they will have.

Progress From Poverty.

All good men are striving toward a common goal and, though they cannot agree as to the best route, will eventually get there. How to make the world healthy, prosperous and happy is a problem worthy of life-long study. Henry George, an earnest, talented, good man, is firmly convinced that he has the key to the solution of the problem, and gives an exposition of it in his book, 'Progress and Poverty.' Giles B. Stebbins, a veteran reformer, one of the old-time Abolitionist heroes, widely known as a writer on Spiritualism and political economy, and a regular contributor to the RELIGIO-PHILOSOPHICAL JOURNAL, has written an answer to George which is just published under the taking title, 'Progress from Poverty.' The *Inter Ocean* of last Sunday devotes a column editorial to this book, and begins by saying: 'No better antidote to the Georgian heresies could be devised or desired than is furnished by Mr. Stebbins in his excellent book. The title is in itself the history of civilization.'

PURITAN PERSECUTION.—It appears on excellent authority that the Young Men's Christian Association is the chief instigator of the Bill to suppress mediumship now before the Pennsylvania legislature. That the zeal of this body is wholly in the interests of truth or even of good morals in this instance, no rational person whatever his religious views will believe. On another page will be found a brief account of the murder and persecution of Baptists and Quakers by Massachusetts Puritans. That 'the blood of the martyrs is the seed of the church' seems to have been proven in the case of the Baptists, for the adherents of that church now outnumber any other in the United States. By parity of reasoning, therefore, if the Y. M. C. A. can only manage to hang and imprison a few hundred mediums we may expect Spiritualism will eventually be the dominant belief. It is on record that Christians have begged to be butchered for the glory of their faith; it is not likely that any Spiritualist will carry his zeal quite so far, nor is it essential that he should. But the Y. M. C. A. will do well to study history before making a sweeping and indiscriminate attack upon mediums, even though there be many claiming to be such unworthy of confidence.

Henry George, the well known author of 'Progress and Poverty,' and editor of a paper devoted to the interests of Labor, *The Standard*, lectured at Central Music Hall in this city, on Monday evening the 28th. The JOURNAL differs radically from Mr. George as to methods, but is in full sympathy with his motives, as must be all who have even a glimmer of the spiritual philosophy whether they be Spiritualists or not. When lately in New York, the editor of the JOURNAL was given a dinner by Mr. Bronson Murray of 53rd Street, at which were present among others Mr. Henry George, Dr. Eugene Crowell, Hon. A. H. Dalley, Mr. George H. Jones, Hon. J. J. O'Sullivan, Mr. D. H. Lamberson of Chicago, and Dr. Rutherford of Quincy, Ill. On this occasion Mr. George impressed all present with his sincerity, frankness and freedom from those objectionable peculiarities so apt to accompany agitators. Though not another present could unqualifiedly accept his remedy for the evils he seeks to cure, yet all will agree that he is devoted to the betterment of humanity. In one way and another, by diverse paths, the race will steadily push forward, and Mr. George has, no doubt, an important part in this onward march.

GENERAL ITEMS.

March did the lion act in the region of Chicago as it left. Last Sunday the snow fell steadily all day.

An article in reference to Gen. Sickles' father appears on the seventh page. He has now passed to spirit life.

Hudson Tuttle, Mrs. Emma Tuttle, Wm. E. Coleman, C. G. Oyston and other prominent Spiritualists were expected to participate in the anniversary exercises at Cleveland, Ohio.

The oldest employee in the postal department in Washington, are James H. Marr, eighty-one years old, and Inza Lawrenson, eighty-four. Both were appointed by Andrew Jackson in 1831.

The thirty-ninth anniversary of Modern Spiritualism was celebrated last Sunday by local societies in all sections of the country. In some instances the exercises extended through several days.

Henry Ward Beecher had no idea of the value of money. He would buy pictures and bric-a-brac without thinking of the price, and give the articles away to the first person who fancied them.

Dr. Fred. H. L. Willis will speak for the First Society of Spiritualists of New York City, on Sunday, April 3rd and 10th, at Grand Opera House Hall. Mr. Giles B. Stebbins will occupy the platform Sunday, May 8th.

A workman at the Carson mint has discovered that drill points heated to a cherry red and tempered by being driven into a bar of lead, will bore through the hardest steel or plate glass without perceptibly blunting.

Henry George arrived in Chicago on Saturday last and at once became a victim of interviewers, whose probing he endured with the nonchalance of a veteran. He lectured on Monday night to a good audience.

It is printed that the highest salary paid Methodist ministers in the New Hampshire Conference is \$1,500 and the use of a parsonage, while the average, including house rent, is \$600.

W. Irving Bishop is in town. On Saturday last he gave a successful exhibit of his powers at the Palmer House. He is almost as successful in finding hidden objects as he is in advertising. His business methods are those of the charlatan, yet his experiments are valuable to the students of the occult.

Last Sunday the Thirty-ninth Anniversary of modern Spiritualism was celebrated by the Golden Gate Religious and Philosophical Society, San Francisco. This society is under the ministrations of Mrs. E. L. Watson. The programme of exercises was an excellent one, and no doubt much enthusiasm was manifested.

G. B. Stebbins will speak in the Unitarian Church, Ann Arbor, Michigan, Sunday, April 3rd; at Shirley and North Collins, New York, Sunday, April 24th; at Saratoga Springs, May 1st; at Unitarian Church, J. W. Chadwick's, Brooklyn, N. Y., May 15th; at East Dennis, Mass., May 29th. The friends in these places should give him full houses and warm welcome, as they undoubtedly will.

It appears from the *Tribune* that a "Traveler" has made the—to him—astounding discovery that there is one town in the United States that is out of debt, and that one is Sturgis, Mich. Mr. J. G. Watt, one of Sturgis' progressive business men, recently donated a series of portraits of Michigan's Governors and others prominent in political life to the library there, which has added much to the appearance of the reading-room. It is said that the township loans money to the needy poor who can give the requisite collateral.

Dr. Samuel Watson writes as follows from Memphis, Tenn.: "We have rented a nice hall in a convenient part of the city, and have regular meetings on Sundays, lectures and tests given. We need a good test medium, who would be well sustained. Many of our citizens are very desirous of investigating, who have not the facilities at hand for so doing at the present time. We have several home circles, and some developing circles, which we expect will ere long do much for the advancement of Spiritualism in our city."

The Albany, Wis., *Journal* of March 5th, says: "The attendance at the meeting of the Spiritualists' Society of this village on Sunday last was very large and embraced many of the very best people in this community. A pleasant and unexpected surprise to the society and in attendance, was the presence of Mrs. Edna Ford of Monroe, a trance speaker of more than ordinary ability and merit, who kindly favored them with an able, logical and pleasing address. The literary exercises throughout, together with excellent vocal music, are favorably mentioned by those present."

We don't think it would be well for Christians generally to stop praying merely because a man interested in the "brewing" business gave expression to the following prayer in this city: "Oh, God, Thou hast not only provided the water for our use, but also, to the end that our bodies may be strengthened and our souls rejoiced, Thou hast granted other and pleasant beverages, especially beer. Brewers, as we are the instruments of heavenly will, let us pray earnestly that the greatness of this gift is not misapplied; to that end let us pray for good beer, and plenty of it, and let us earnestly resolve from this time to brew no other."

This prayer was the opening exercise of the late Brewers' Convention. The brewers held they had as good right to open their proceedings with prayer as have political conventions, county fairs and the general run of public gatherings.

The Law and Order and the Whisky Alliance are both thoroughly organized for election work in Leavenworth, Kansas. Both are urging the women to register. The total number of women registered is six thousand. There are two thousand two, hundred of the leading women and the ministers taking an active part in the campaign. Colored women are solidly for temperance. The Irish are not much interested, and of the Germans and Poles two-thirds are against temperance. In the large coal mines there the Knights of Labor are for law and order.

The Medium and Daybreak of England, says: "There is a fearful story reported from India, that the British government is prosecuting natives for preaching teetotalism, as it enables less revenue to be raised from the ruin of the people. A savage potentate in South Africa is ill at ease with the alcoholic commercial tactics of the European Christians. What wonder, when the first miracle of the Christian's God was making wine from water to regale boozers already a 'wee fu'." Of course, the story is an adaptation of the functions of Bacchus, the god of wine. Yet spirit guides go on retelling it as an objection to temperance."

Those seeking homes or investments in the West, will do well to consider the advantages of Sioux City, Iowa, and the territory tributary to that rapidly growing city. Mr. John Pierce is one of the early residents of Sioux City and by his ability, energy and strict integrity in transactions with non-residents as well as his fellow-citizens, has done much to promote the growth of his section and inspire confidence in its future. We know of those who have had business relations with him for twenty years, and who speak of his faithfulness and ability in high terms. He devotes his time to matters connected with real estate and public improvements.

The Freedman's Aid Society Committee at Cincinnati, at their business meeting last month, decided to give the Chattanooga University sixty days in which to revoke their decision that colored students should not be admitted to the school, and also that within the same time, the Professor who was discourteous to a colored preacher must be discharged. If these things are not done their support is to be withdrawn from the University, and with it will go that of the Methodist conference, leaving the school in poor condition. This is a short and decisive way of clearing up what was called the Methodist muddle in a late mention of it, and it surely has the merit of consistency, and courage, and of fidelity to their avowed principles.

Light, of London, says: "On the evening of Friday, February 25th, at St. Petersburg, Russia, Mr. Eglington gave a séance to the Emperor and Empress, Their Imperial Highnesses the Grand Duke and Duchess Sergius, His Imperial Highness, the Grand Duke Vladimir, and Their Imperial Highnesses the Prince and Princess Oldenburg. The success was perfect, and their Majesties were greatly gratified. On Saturday and Monday Mr. Eglington gave séances at the palaces of the Grand Duke Sergius, and the Grand Duke Alexis, brothers of the Czar. So great is the interest which has been excited in the high circles in St. Petersburg that it is quite uncertain when Mr. Eglington will be able to leave the city."

About two hundred prominent ladies and gentlemen assembled in the main parlor of the Palmer House last Saturday afternoon upon special invitation of Washington Irving Bishop to witness several tests of the power of his so-called mind reading. The great test of the afternoon was to be the finding of a pin, hidden by a committee anywhere within a radius of one mile of the hotel, the place to be located by the mind reader while blindfolded, and the pin returned. Mr. Bishop started away at a lively pace, dragging the committee after him up Dearborn Street to the Howland Block. Here he led the committee up the three flights of stairs, paused before the door of room 15, and after considerable hesitation, entered, where he speedily ferreted out the coat and the concealed pin.

It is difficult to conceive how a man possessing a deep religious nature, can act cruelly towards children. The Chicago *Tribune* not long since stated that officer Dudley of the Humane Society brought back to this city a girl named Lizzie Ayers, fifteen years of age, who was transferred from the Home of the Friendless here four years ago, to the family of Thomas Wales, a wealthy and supposed humane Scotch farmer of Troy, Ia. Lizzie, when she left Chicago four years ago, was an unusually pretty child, but when found at Troy by an officer, was ragged, dirty and repulsive, and apparently bordering on the verge of idiocy. Officer Dudley found the child crouching behind an old trunk in a closet. She was dressed in rags, was destitute of a single stitch of underclothing, was so crippled that she could hardly walk, and had badly frozen hands, swollen to twice their natural size. The child was almost unrecognizable by those who had seen her before her arrival at Wales' farm, and bore marks of having been subjected to the most horrible ill-usage. She was compelled to do the very hardest and dirtiest of farmwork, and was frequently badly frozen in wading through miles of deep snow to feed the cattle. Wales meantime, like the orthodox Presbyterian that he is, neglected none of his religious duties but drove with his wife in their coldest winter wraps to the church every Sunday, while the poor, starved outcast child did the most menial chores around the farm, and was studiously kept from either school or church. Lizzie is once more within the friendly shelter of the Home of the Friendless, and new clothing and cleanliness have

made a great improvement already in her appearance, but her swollen hands and feet and idiotic expression bear only too strong evidence to the brutality with which she was treated. Farmer Wales will be proceeded against for cruelty.

Mrs. F. O. Hyzer of Baltimore, Md., is unsurpassed as an eloquent and efficient worker in behalf of Spiritualism. Her lectures and poetic improvisations never fail to interest and instruct her audience. For several years she has been prevented from devoting her whole time to the spiritual Cause on account of an invalid husband, who has required her careful attention, and who has been wholly dependent on her for support. How this frail, sensitive woman, so closely allied to the Spirit-world, has endured the constant strain of her self-sacrificing efforts, is more than we can tell. Her husband will now go to her brother in Ohio, for a time, and she will resume her active labors again in the lecture field. She is capable of doing a grand work for Spiritualism and should be kept constantly employed, and thus enabled to release a heavy obligation resting on her home in Baltimore. She can be addressed at Ravenna, Ohio.

The *Christian Register* says: "There was a time when the Independent did not take counsel with flesh and blood, when you could generally tell where to find it on theological questions. It stood, at least, for progress in Orthodoxy. But the course of the paper on the conduct of the American Board and its attitude toward Andover have been a surprise to many of its former readers, and the disappointment found vent in a strong editorial criticism in the *Boston Transcript*. For some time, the Independent seemed to be trying the well-known circus feat of riding two horses at once. Now it seems to have got upon one horse; but so far as Andover is concerned, it is the off horse. The *Christian Union* is left alone among the weekly 'evangelical' papers as the champion of progressive Orthodoxy."

Light, of London, says: "It is greatly to be desired that French Spiritualism should be governed by some practical minds. Hitherto the name of Allan Kardec has been in all-in-all. 'Sentimental reveries,' whatever the phrase may mean, are not Spiritualism. The revelations of the trance are too often so colored by the medium through which they pass as to be vitiated when they reach us. And too often these so-called messages have been nothing more nor better than the ideas of those who have sat round a table, have put forth their imaginings in the form of a question to which an affirmative answer has been, or has been supposed to have been, returned. This is very different from the precise methods which have been in use elsewhere of late years. France is behindhand."

General News.

Orders have been given at St. Petersburg to place in a state of readiness for service eighty-seven torpedo-vessels belonging to the Baltic fleet and the Fifteenth division of the army. Fears of a revolution in Spain have caused the issuance of orders to keep the garrisons at Madrid and the other chief cities in readiness for immediate action. Veterans of the union and confederate armies in Virginia are contributing liberally toward the erection of a monument to General John Sedgwick, killed near Spotsylvania. A plowman on a farm near Atlanta, Georgia, turned up \$1,100 in gold, supposed to have been buried during the war. James F. Benedict, a bank cashier at Greeley, Colorado, has been appointed collector of internal revenue for that district. Two prominent laymen of Newberry, South Carolina, exchanged nine shots in a crowded room, one of them being fatally wounded. The steamer Chesapeake, valued at \$70,000, was burned last Saturday morning at New Madrid, Mo.

The Bear and Alligator no Longer a Fable, but a Living Reality.

Only a few years ago it was told as a fable that the White Polar Bear had been brought into such close friendly relations with the Florida Alligator that Bruin was frequently encountered on his way to pay his scaly friend a visit. These visits, however, were only occasional, and hardly amounted to more than an annual trial. The season was almost gone by the time his bearship arrived in the Sunny South. The realization has been brought about by the Moon Route (L. N. & C. R.), adopting the alligator as their figure-head and shortening the time with their fast trains so that in reality the Alligator welcomes the W. P. R. within 36 hours of the W. P. R.'s leaving the land of Toboggans and Ice Palaces. For particulars write to E. O. McCormick, G. P. A., Chicago.

"Can't eat a thing." Hood's Sarsaparilla is a wonderful medicine for creating an appetite, regulating digestion, and giving strength.

(Notice.) The members of the Illinois legislature were recently presented with complimentary boxes of "Brown's Bronchial Troches" by Messrs. John I. Brown & Sons, the proprietors of that popular remedy for coughs and throat troubles.

It the Sufferers from Consumption, Scrofula, and General Debility, will try Scott's Emulsion of pure Cod Liver Oil, with Hypophosphites, they will find immediate relief and a permanent benefit. Dr. H. V. Mott, Brentwood, Cal., writes: "I have used Scott's Emulsion with great advantage in cases of Phthisis, Scrofula and Wasting Diseases generally. It is very palatable."

A Tribute to American Genius where the recent awards at Liverpool and Edinburgh of silver medals to Seabury & Johnson, Pharmacists, Cincinnati, and proprietors of Benson's Capcine Plasters. These plasters are endorsed by 5,000 physicians and pharmacists as the only reliable external remedy for coughs, colds, rheumatism, etc. Beware of nostrums advertised by quacks.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention. —*St. Louis Presbyterian*, June 12, 1882.

Consumption Surely Cured.

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they send me their Express and P. O. Address.

Dr. T. A. SLOCUM, 181 Pearl Street, New York.

Plan's Cure for Consumption is the best Cough medicine. 25 cts. per bottle.



"Can't Fool me Twice. This is all right: Hood's Sarsaparilla."

"Be sure you are right." is this old man's motto. Having once been induced to buy some other preparation, when he wanted Hood's Sarsaparilla, he does not propose to be caught again. So he critically examines his new purchase, and be-

ing convinced, by the peculiar color of the wrapper, the trade mark in the X formation with the word Sarsaparilla running diagonally, and the fac-simile of the proprietor's signature that he has the peculiar medicine (Hood's Sarsaparilla) which he wanted, his happiness is complete. There is a point here for every reader. You undoubtedly need a good spring medicine, and you should be sure to get Hood's Sarsaparilla.

Peculiar to Itself

Hood's Sarsaparilla is a peculiar medicine. In very many respects it is so different from any and all other medicines that it is with peculiar force and propriety that it may be said to be PECULIAR TO ITSELF. Hood's Sarsaparilla is peculiar in a strictly medicinal sense, first, in the combination of remedial agents; second, in the proportion in which they are mixed; third, in the process by which the curative properties of the preparation are secured. These three important points make

Hood's Sarsaparilla

Peculiar in the wonderful cures it accomplishes, wholly unprecedented in the history of medicine. Hood's Sarsaparilla is peculiar in its wonderful record at home. Its sale in Lowell, Mass., where it is made, has increased steadily since its introduction, and for years it has been the leading blood-purifying medicine in the great Spindle City.

Hood's Sarsaparilla is peculiar in the confidence it gains among all classes. Where it is once used it often becomes a favorite family medicine. Hood's Sarsaparilla is also peculiar in its phenomenal sales, standing today the leading medicine of its kind in the country. Hood's Sarsaparilla is peculiar in its strength and economy—100 doses one dollar. It is a concentrated extract from Sarsaparilla, Doan's Juniper, Berries, Mandrake, Dandelion, and other valuable vegetable remedies, and it possesses greater medicinal strength than any similar preparation. Hood's Sarsaparilla is also peculiar in its clean, clear, and beautiful appearance as compared with the muddy, gritty make-up of other preparations.

If you have never tried this peculiar medicine, do so now. It will purify your blood, give you an appetite, tone your whole system.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass.

Sold by all druggists. \$1; six for \$5. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

100 Doses One Dollar

A PERMANENT CURE. For KIDNEY DISEASES

PROVIDED BY NATURE IN THAT GREAT REMEDY.

KIDNEY-WORT

When the kidneys become clogged or torpid, disease quickly gains foothold, because these organs are nature's gloriously furnished with all the means necessary for their own purification. MANY DISEASES affecting other organs are also caused by these humors being forced into the blood, causing terrible suffering. LIVER COMPLAINT, PILES, CONSTIPATION, RHEUMATISM, etc., may all be brought about in this way.

If you are sick, or feel tired out or low-spirited, and need a tonic, cathartic, or blood-purifier, nothing will do you so much good as KIDNEY-WORT.

LIQUID OR DRY. SOLD EVERYWHERE. \$1.00 Dry sent post-paid, by sole Proprietors, Wells, Richardson & Co., Burlington, Vt.

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Highest Awards of Medals in Europe and America.

The nearest quickest, safest and most powerful remedy known for Rheumatism, Pleurisy, Neuralgia, Lumbago, Backache, Weakness, colds in chest and all aches and pains. Endorsed by 5,000 Physicians and Druggists of the latest repute. Benson's Plasters promptly relieve and cure where other plasters and greasy salvers, liniments and ointments, are absolutely useless. Beware of imitations under similar sounding names, such as "Capcineum," "Capcine," "Capcine," as they are utterly worthless, and intended to deceive. Ask for BENSON'S and TAKE NO OTHERS. All Druggists SEABURY & JOHNSON, Proprietors, New York.

ELY'S

CREAM BALM

I was so troubled with catarrh it seriously affected my voice. One bottle of Cream Balm did the work. My voice is fully restored. B. F. Liepen, A. M., Pastor of Olney Baptist Church, Philadelphia, Pa.

CATARRH

ELY'S CREAM BALM CURED COLD IN THE HEAD, BRUISES, SCALDS, BURNS, SORE THROAT, HAIR-FEVER, ITCHING, AND ALL SKIN AFFECTIONS.

A particle is applied to each nostril and is agreeable to use. Price 50 cts. by mail or at druggists. 25 cts. for street use. ELY BROTHERS, Druggists, Orange, N. Y.

BARLOW'S INDIGO BLUE. Its merits as a hair dye have been fully tested and endorsed by thousands of housekeepers. Your hair grows to be as black as jet. Price 25 cts. per box. D. A. WILKINSON, Prop., 225 N. Second St., Phila. Pa.

WANTED. Agents for new patent Door Plates, Lock Sets, Brass Bumpers, etc. Write for price of what Agents can deliver. 14-00 samples free. KIDNEY DOOR PLATES CO., Grand Rapids, Mich.

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KEENEY & CO., Portland, Maine.

ALL ADMIRERS

DOGS

Should read the Book which has just been issued entitled the "HOMING OF DOGS."

It contains most of the incidents and information of great interest. Sent post-paid on receipt of 25 cents.

Address Wm. R. LORD, Wollaston, Mass.

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THE NEW ENGLAND MAGAZINE,

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AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.
The Last Days.
BY O. W. BARNARD.

When four-score years have lengthened out our days,
And weary nights are dragging slowly on,
And life's great burden weighs on us,
Then peace and rest would seem forever gone.

When bowed beneath the burden of our years—
Decrepitude and pain are all that's left—
Our eyes too dim to find relief in tears—
Of all the joys we've known, are thus bereft.

And when disease from which there's no release,
Has laid his ruthless hands upon our frame,
And naught on earth can ever give us peace—
And lost is all desire for health or fame;

When life's bright hopes have turned to mouldering dust,
And day and night there's no surcease of pain—
And memory's tablets covered deep with rust,
And depths of darkness all around us reign.

'Tis then the light beyond breaks on our view,
And hope's bright visions mount the glowing air,
And eagerly we're ready to pursue,
Where radiant joys now seem forever nigh.

And pain and anguish now are felt no more,
As downward thro' the vistas comes the gleam
Of golden gladness from "the shining shore,"
Surpassing all of glory's brightest dream!

The dreaded "boatman" now an angel seems,
No longer is he clothed in tattered rags—
The light of goodness ever round him gleams,
To light in safety o'er our feeble steps.

And thus the glory of the new-born life
Has come with power to bless a thousand fold,
Forever free from all the old-time strife,
And ne'er again to grow so weak and old.

Shrines.

About a holy shrine or sacred place
Where many hearts have bowed in earnest prayer,
The forest spirits converge from space
And bring their sweet upholding influence there.

If in the chamber you pray oft and well,
Soon will those angel messengers arrive
And make their home with you; and where they dwell
All worthy toil and purposes shall thrive.

I know a humble, plainly furnished room,
So thronged with presences serene and bright,
The heavenliest therein forego its gloom,
As in some gorgeous temple filled with light.

These heavenly spirits, glorious and divine,
Live only in the atmosphere of prayer,
Make yourself a sacred, fervent shrine,
And you will find them swiftly flocking there.

—Ella Wheeler Wilcox.

Reply To A "Christian Woman's Protest."

What is Death in the Light of Paul's Theology?

To the Editor of the Religio-Philosophical Journal:

A Christian woman's most interesting letter in the JOURNAL is before me, and reveals something of a lack of charity; also a tendency to a too literal interpretation of the remarks of that most worthy woman, Mrs. Watson. Theologians have erred in the same direction, in the too literal translation of the history of the creation as given in Genesis. The Calvinistic theories presented by Mrs. Watson would not be so different from the world as it is only six thousand years old; that God made it in six days, and that Adam and Eve were anything more than typical characters, or the first of a race, is wholly unscientific, therefore unsound; for science is a knowledge of nature and is as advanced as to prove these literal statements untrue.

It is true, we may dislike to see our block houses torn down; but if false, built, or "upon the sand," they must inevitably fall. However, there are brilliant exceptions in the ranks of orthodoxy to these crude ideas, for less than a year ago I heard from an Episcopal pulpit these words: "To believe God guilty of such injustice as to condemn a race for the eating of an apple is monstrous!" And further on in the same sermon: "If heaven was to be nothing but rest, with harp and palms as eternal accompaniment, it would be very monotonous." To hear these statements made by a rector who is in good standing with his bishop, is one thing; to read them from the pen of one who has no clerical robes to wear her from the epithet of blasphemy, is quite another. But let us learn of the Master, and see if there are not instances in his life to guide us to our conclusions. The disciples said to Jesus, "We saw others casting out devils in thy name, and we rebuked them, but they would not obey us." And Jesus said to-day the echo of that great soul repeats itself: "Rebuke them not, for those who are not against us, must be for us."

The bible from Genesis to Revelation is one complete argument for Spiritualism, and when Mrs. Watson, to whom this great truth is so dear, saw it as small and denominated by one who concedes its worth, but denies its practicality, her reaction was natural, though, I think, not wise. However, there are brilliant exceptions in the ranks of orthodoxy to these crude ideas, for less than a year ago I heard from an Episcopal pulpit these words: "To believe God guilty of such injustice as to condemn a race for the eating of an apple is monstrous!" And further on in the same sermon: "If heaven was to be nothing but rest, with harp and palms as eternal accompaniment, it would be very monotonous." To hear these statements made by a rector who is in good standing with his bishop, is one thing; to read them from the pen of one who has no clerical robes to wear her from the epithet of blasphemy, is quite another. But let us learn of the Master, and see if there are not instances in his life to guide us to our conclusions. The disciples said to Jesus, "We saw others casting out devils in thy name, and we rebuked them, but they would not obey us." And Jesus said to-day the echo of that great soul repeats itself: "Rebuke them not, for those who are not against us, must be for us."

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These are the views of a woman who is a Christian Spiritualist.

MARY V. FRIEST.

239 Washington Boulevard, Chicago.

In Heaven or Hell—Which?

If those Chicago ministers who refused to send their sympathies to Mrs. Beecher are right, the soul of Henry Ward Beecher now is in hell. And if one of them had been called to preach his funeral sermon, and he had the courage to stand by his creed, he might be able to comfort the widow by saying that the Congregational ministers of Chicago would have been glad to have sent you their sympathies had they been sure it would not have offended God. But you have this comforting consolation of knowing that we have a just God, and He knows how to treat the one whom you love. Yes, poor soul, a miserable fate would be yours if you had not been called to stand by your creed, as we hope that he will make him as comfortable as he will be consistent with the creed of the Congregational church.—M. Babcock to Detroit Evening Journal.

HANNAH V. ROSS.

Affidavits of Some of the Witnesses of Her Exhibition on the Evening of January 31st. Together with an Introductory Statement.

Mr. E. H. Dunham, President of the Providence Spiritualist Society, relates the Story of the Celebrated Case of the Diamond Ring which a Deceased Patron Lost.

We who took part in and were witnesses of the Ross exhibition Monday evening, Jan. 31st, 1887, desire to place a few facts before the public bearing on that evening's "séance." In order to do this properly we append the sworn statements of some of our party as to what we did and what we saw. We have purposely omitted all allusion to the morbid board. We do not propose to be led, neither do we go away from this prime fact, to wit: That on Monday evening, Jan. 31st, 1887, V. Ross held a "séance" in her cabinet, and they were caught there by our party.

We do not propose to enter into any discussion as to how they got in. This will come at a future date. We are, however, in possession of facts of which the defenders of the morbid board are not aware. But this is a secondary matter and of little importance to the facts following this exhibition. Our party consisted of twenty-seven ladies and gentlemen; only one of the former knew of our intended movement. Of the gentlemen two were entirely ignorant of the coming exposure, and two or three were in doubt as to whether a move would be made. Of the party three were entire strangers to the remaining seventeen. "The investigators" proper were eight in number. We were well aware that "séances" were being practiced, and we were not at all surprised. The "séances" were much in regard to this affair, but have given the facts a very wide berth, preferring to bid for sympathy for the so-called medium, forgetting in their green old age that if any one is entitled to sympathy, it is those whose thoughts and feelings have been preyed upon by the parties whom we caught. The question may be asked, why all our party have not made statements in this matter? The answer is: There are various reasons, the principal one being that their statements would so nearly coincide with those given here, that it would only be a repetition of what we already have. Of the entire party present no one will make a contradictory statement.

C. D. BRAMAN.

On Monday evening, Jan. 31st, 1887, I was present at a "séance" given by Mrs. H. V. Ross at No. 96 West Concord St., Boston. After nine o'clock a crowd of about a hundred persons gathered in the front room where Mrs. Ross was seated. Mr. McLaughlin, saying, "I think it is for you." He went to the cabinet, stood there a moment and then said, "Boys, I have got something." I instantly flashed a large package of Columbia safety matches which I had in readiness, and sprang to the chandelier lighting the burners, turning them wide open. The cabinet curtains were pulled aside, and I saw in the cabinet Mrs. Ross and a young man, while at the same time McLaughlin had his boy on the floor. Mr. C. L. Braman took one of the young men from the cabinet after having first reduced him to partial subjection, and brought him out under the chandelier in full view of all in the room. The other one escaped and ran upstairs. The captives were not released until Mr. Ross, who was in the kind but firm embrace of Mr. Willard, said, "What more do you want?" This he repeated several times and also begged to be let alone. When he was released he refunded the money paid that evening, and promised that he would return the next day all we had paid him for the previous "séances"; but as yet he has not done so. While Mr. Ross was in the arms of Mr. Willard I saw him draw his revolver. One of our party having been hurt, and as we supposed serious, we turned our attention to him and left the house. I have in my possession a piece of lace about 4 1/2 x 3 feet which I saw on one of these impostors.

C. A. BRAMAN.

MR. C. A. BRAMAN.—My Dear Sir: At your request I make the following statement in regard to the Ross affair. You kindly invited me to be present at a "séance" conducted by Mrs. H. V. Ross at their home, No. 96 West Concord St., Jan. 31st, 1887. When Mr. Ross as manager opened the meeting with a speech, in which he advised all to be orderly, there had assembled twenty or more spectators. The room was darkened by Mr. Ross turning out the gas. Soon the curtains of the cabinet parted and forms began to appear. The "spirits" seemed rather dim at first, but succeeded with the help of Mr. Ross in calling several ladies and gentlemen from the audience to the cabinet. I was called but failed to recognize in the "spirit" form a departed friend. The Indian appeared several times but was very shy. Soon after nine o'clock, Mr. McLaughlin, one of our party, was called to the cabinet to interview what purported to be the "spirit" of Harry. I could not hear what was said, but saw Mr. McLaughlin putting the hand and arm of the "spirit" from the cabinet. I sprang from my seat and went directly to Mr. Ross, reaching that gentleman too soon to prevent him from striking Mr. McLaughlin. I approached Mr. Ross from behind, clasped my arms around him and held him in front of me. Just as I had secured him the room was lighted. Looking over the shoulders of Mr. Ross into the cabinet, I saw the forms crouching in the corner, one white, Mrs. Ross, and the other dark, apparently endeavoring to hide from view. Mr. Ross now demanded the most of my attention. I saw he had drawn his revolver. Fearing he might do some damage I insisted he should drop it on the floor, which he did. He then demanded I should let him go. I did not comply, thinking it not safe to present. He pleaded for me to release him, saying, "That you will let me go, I will not do anything." I then released him.

I see Mr. Ross has made a statement that two men held him with force enough to hold two like himself. That is not true; he was my man to look after and I attended to him alone. After giving Mr. Ross his liberty my attention was attracted to a squabble that was going on in the parlor. There I saw Mrs. Ross with a young girl clinging to her. Mrs. Ross said to her, "Stop crying and go upstairs." On the floor was a young man making frantic efforts to escape from the investigators. As soon as he was allowed to go he made his way upstairs, minus his white robes. Mr. Ross now refunded what money he had taken during the evening.

All left for home well satisfied that the materializing power of Mrs. Ross was a ruse.

Very truly yours, RANSOM WILLIARD.

WINTER PARK, Florida, Feb. 25, 1887.

On the evening of Jan. 31st, of the present winter, I was one of a party of about twenty ladies and gentlemen attending a "séance" at the house of Mrs. H. V. Ross, at No. 96 West Concord St., Boston.

The "manifestations" were such as usually seen at such places. Several "forms" came out of the "cabinet" or appearing at the aperture in the curtain, and claiming, by nodding assent when questioned, to be the spirits of deceased relatives of some person or persons present.

Shortly after nine o'clock one of the young men of our party seized a pretended spirit which stood behind the curtain and pulled it suddenly out into the room. At the same instant by preconcerted action, we lighted the chandelier and pulled away the curtains forming the "cabinet," and found therein two other young men and a little girl apparently about eight years old. The three boys, the two of whom the cabinet and the one who was about fourteen, eighteen and twenty-two respectively, of course judging by their looks and appearances. These we captured, held and talked to, and heard them talk their silent words having been exchanged for good Saxon speech, whereby they begged release to be let go. We also held in custody for the time being, Mr. and Mrs. Ross, and I distinctly and repeatedly heard Mr. Ross say to the man who held him, words to this effect, "You have exposed us! What more do you want? Why can't you let us alone now?" He then offered to pay us back our admission fee, which he did and promised that the next day he would refund all we had ever paid him, saying that he had no more money in the house at that time.

N. W. GILBERT.

Being one of the party who visited Mrs. H. V. Ross on the memorable evening of Jan. 31st, 1887, I wish to make to you a few words in my own defense. I am not a "skeptic" nor yet a "fraud seeker," but a firm believer in the spiritual philosophy, and have not a doubt as to the truth of materialization. I was very glad to accept the invitation to attend a private

séance at Mrs. Ross's, having heard that children returned through her cabinet more readily than elsewhere. I fondly hoped that my own lost darling would come and show herself to me as a child. The first of the evening I was called to the cabinet and kindly greeted by one purporting to be my grandfather; he was accompanied by another form who said, "This is your mother, my child." I accepted both, doubting for a moment that they were all but representations of myself. Many came to others of the party until a little later on Mr. Ross said, "A little girl is here who says she wants her mamma." He called two other ladies to the cabinet, but neither of them recognized the child. He said, "I have made a mistake; it is for you," pointing to me. How eagerly I went forward with loving arms outstretched, longing to enfold my precious darling once again. I was disappointed that she did not as eagerly respond, but seemed to recede and draw further away within the curtain, but so eager and earnest was I that I got down on my knees before that half-open curtain, begging and pleading for my only idolized child to come that I might hold her in my loving embrace. Judge of my surprise to find myself face to face with a child of much larger growth, evidently a young girl, and to find her looking at me with some one in a suppressed whisper telling her to say: "I am glad to see you, mamma." This the child at once repeated. Again the whisper said: "I wish papa was here," and again it was repeated; so several things were said and repeated in the same way. Lastly it was, "Tell her you must go, and say your little prayers." To the repetition of this I made no response, but returned to my seat disgraced, but resolved to say nothing to prejudice others, hoping they might get something satisfactory if I did not. A little later came the exposure, and when under the bright light of the gas I found myself confronting three great shamed-faced, half-dressed school boys (for such they seemed to be), hanging their heads in disgrace, unable to say one word in defense of their rascality, it seemed a fraud too monstrous and far-fetched for any but an eye-witness to credit. "If curses like clockwork come home to roost," a fearful load must be accumulating for those who enrich themselves by so basely deceiving their bereaved ones, who so implicitly trusted them as messengers between this and the angel world. Had no one been caught but Mrs. Ross, I would have defended her to the very last (for I believe in transfiguration), but four great, solid bones and muscle, flesh and blood bodies, are too much personal evidence. It is very convincing of the mortal existence, but not of the immortal.

As for the little girl who ran away, she went at the bidding of Mrs. Ross, who told her distinctly to stop her crying and go along up stairs, both standing quite near me when it was said. But my greatest desire at that moment was to get out and away from the house where so much fraud and trickery was practiced. As the child ran upstairs I left the house, and on my way out I saw others going to investigate all they pleased. I was fully satisfied with my dollar's worth of humbuggery.

Yours for truth and justice, CLARA S. CROMBIE.

28 Dearborn St., Boston Highlands.

[The above statements were severally sworn to before proper officers, but the jurat in each instance is omitted in publication to save space.—ED. JOURNAL.]

Copy.

EDITOR BANNER OF LIGHT: Seeing a communication in the Banner of March 19th, purporting to come from the spirit of Lizette Hatch, of Astoria, I it seems proper to me, in view of the recent discussion pro and con as to the honesty of Mrs. H. V. Ross, the materializing medium, to ask Miss Hatch to again communicate through the Banner medium, and clear up the mystery of a circumstance which transpired three years ago at the séances of Mrs. Ross, 172 South Main St., in this city. As every one familiar with Mrs. Ross's known history, and her former claim to be a "medium" for the spirits of the dead, and as she was one of the principal and most frequent visitors, seldom failing to put in an appearance at every séance. A gentleman of this city having been a regular attendant for a long time, became so familiar with the lady that she would walk out of the cabinet, take his arm and walk around the circle with him. One evening he took from his finger a valuable diamond ring and told her she might wear it when she came, if she would be careful not to lose it. She promised to take care of it, and returned to the cabinet. The two following séances she appeared with the ring on her finger, remaining as usual several minutes out of the cabinet. After that, for several successive evenings she would only show herself for an instant and then disappear until the gentleman becoming anxious, asked her why she made such short visits, and what she had done with the ring. She said she had taken it and would not let her have it. At the same instant the voice of Mrs. Ross came from the cabinet, saying, "Yes, we've got the ring and we are going to keep it." The gentleman has never seen his ring since, though a similar one has been seen upon Mrs. Ross's hand at various times. Now, Mr. Editor, if that form was Miss Lizette Hatch, it is her duty to return the ring to her owner, and if it was not Miss Hatch, then the honesty of Mr. and Mrs. Ross is questionable, for they both know that what I have stated is a fact, and the gentleman who was victimized stands ready to substantiate it under oath. If Mrs. Ross chooses to take the necessary steps to vindicate her character, I boldly assert she dare not do so.

Yours for honesty, H. H. DUNHAM.

Providence, R. I., March 17th, 1887.

Summer Lectures on Philosophy and Art at St. Cloud, Orange Mountain, New Jersey.

The lectures of the Concord School of Philosophy this year have for their subject, Aristotle and his Philosophy in its Relation to Modern Thought. Partly as a preparation for these, and partly as a supplement to them, courses of lectures will be given at St. Cloud under the direction of Mr. Thomas Davidson, of the University of Toronto, and the Committee of the Concord School. These lectures will begin on the 30th of June, and will last for three weeks. They will deal chiefly with the practical, or more strictly the educational and æsthetic doctrines of Aristotle, and will seek to show the value of these for modern life.

Mr. Thomas Davidson will give an opening address on Aristotle's Philosophy and its Divisions. He will also give a lecture on the history of the theory of Aristotle's Theory of Art. The former will open with a lecture upon the Greek ideal of education and its history up to the time of Aristotle; the latter, with a lecture on the rise and development of art-ideas among the Greeks. As a supplement to the lectures on art, there will be an exposition of a Greek drama, either the Prometheus or the Agamemnon, and a course of lectures on Greek Sculpture, illustrated with the stereopticon.

Dr. Fillmore Moore will give a course of lectures on the Physical Training and Dietetics of the Greeks, and show their value.

Mrs. Helen Campbell will give a lecture on the Dress of the Greeks and its Hygienic Advantages. One or two other courses may be given if suitable lectures can be found. A detailed programme of the lectures will be printed and circulated as soon as possible.

Two lectures will be given every week-day, except Saturday, the one beginning at 9.45 A. M. the other at 7.30 P. M. Each lecture will occupy about an hour, after which an opportunity will be offered for discussion.

Intending students are recommended to read especially the Metaphysics, Ethics (Fishes and Greek translation), the Politics (Fishes translation), and the Poetics (Twining's translation), to be found in Donaldson's Theatre of the Greeks. Compare the programme of the Concord School (p. 16), copies of which will be sent gratis to applicants. Mr. Davidson's Aristotelian library will be at the service of students during the season of the lectures. Further particulars as to terms, board, etc., will be furnished upon application by mail to Prof. Davidson, Orange, N. J.

Wm. H. Johnson writes: I am much pleased with the public JOURNAL, and cannot do without it. I have taken it ever since it was published and expect to take it as long as I live. I am now about seventy-five years old, nearing the borders of the spirit-world, where I expect to meet my spirit friends.

Young, the Winnipeg drug clerk who started with McArthur in search of the North Pole, has returned home in a pitiable condition, and declares that Winnipeg is far enough north for him.

MULTIPLE PERSONALITY.

A dispatch from Norristown, Penn., gives an account of a curious case which has come to light there, and which, if the circumstances are as stated, probably belongs to a class which has been growing for some years with rather disquieting speed. Some months ago a stranger came to Norristown, rented a store, stocked it, and began business. There was nothing in his conduct or bearing to attract attention, and he lived with perfect quietness until one day a neighbor in a bewildered state, asking where he was. Then he declared that he knew nothing of his sojourn in Norristown; that he was a Rhode Island clergyman; that two months ago he left his home on some business, drew some money out of the bank, and then lost recollection until he found himself in the Pennsylvania town. Not many years ago a story like this would have been scouted as a tale of a few students in advance of the time. Now, thanks chiefly to the investigations of French medical science, it is generally known that what Mr. Alfred Myers happily terms "multiple personality" is a genuine though extremely perplexing phenomenon. Drs. Charcot, Richer, Azam, Ribot, Voisin, Camusset, etc., have for a number of years studied this class of cases, and in the records of the now historical ones of France and Louis XV. are to be found all and more than all the peculiarities of the case of Ansel Bourne.

Louis V. lived three lives, separated from one another by convulsions. These fits covered the changes from one personality to another; and there was a change of personality for the whole character was radically altered. Thus in one state the patient was, morose, suspicious, dishonest, while in another he was frank, cheerful, amiable and upright. Similar phenomena were observed in the case of Felida X., though her peculiarity is that the somnambulic state has become the normal or prevalent one, while what was the normal state is the occasional one. As this change has improved her character much, it is not to be regretted. In all insane asylums cases are found of loss or exchange of personality, and often the insanity consists almost wholly in such an exchange. The revelation of science, however, are approaching a point which bears directly on alienism. Hereafter it may be necessary to realize that the substitution of one personality for another does not demonstrate madness, but possible psychical disease as susceptible of cure as many bodily ailments. Hypnotism is the key with which these mysteries of multiple personality are being unlocked slowly, and while as yet the mode of operation is not established, it is established that the influence, magnetic or otherwise, does take hold of these peculiar psychical conditions and modifies them beneficially. There are many strange cases which come under this category, and Dr. Hammond recently discussed some of them in The Forum. That of the dry-goods bookkeeper who a few months ago stepped out of his place of business in this city and came to himself, as it were, in Washington several weeks later, appears to have been of the same kind. In all such cases it is to be observed that there is a continuity of physical control and also of mental action. The personality is sometimes changed, but though the normal identity disappears, another instantly supplants it. The man does not become bewildered. He only becomes another man. He is able to go about some business, to act so as not to attract attention; in some instances to take up and carry on a new line of business, and though the phenomena of this character formerly were held explicable only by the theory of obsession by a free spirit. The interpretation was at least intelligible, granting the premises, and the Spiritualists have a staple illustration, known as the "Watake Wonder," in which a young girl was "obsessed" by the spirit of another, and changed her personality for some months. The French scientists, and perhaps Mr. Myers, would reject the "obsession" theory, and necessarily from their point of view, but they certainly have not succeeded in showing how or why these strange metamorphoses occur. The hypothesis that we all carry about with us the potentiality of any number of personalities, which, or any one or more of them, may be set in activity by some fortuitous pressure upon a particular part of the brain, is, to say the least, unpleasant to contemplate, and it is not to be expected that anybody capable of suggesting any method by which such mysterious interference with personality can be prevented. Altogether it is a remarkable and deeply interesting, but decidedly obscure subject.—N. Y. Tribune.

The Lakewood School.

To the Editor of the Religio-Philosophical Journal:

The letter of Mrs. Priest and your editorial note in the JOURNAL of March 19th, concerning the New Theology movement, is worthy of a brief note in reply. I would be very glad to have Spiritualism, as it is called, represented at the Lakewood School, and believe it may be with proper endeavors. We must, however, be content with a natural evolution. Dr. Townsend is growing very fast, and his paper, The New Theology Herald, has shown itself very friendly towards Spiritualism, and from reports, I feel confident that Dr. T. would be favorable to giving Spiritualism a place at the school, providing the Spiritualists themselves would unite with him in the movement, and the subject could be adequately presented. There are two ways for Spiritualists to work; one is to remain outside a movement and criticize, find fault, and tell how the thing should be done; and the other is to join the movement and by their own personal character win respect for their opinions, and then at the right time have them presented worthily, and placed on an equality with all others. This New Theology movement is broad enough, and is given by its promoters, "college and no college men," and is for instruction, and the presentation of Spiritualism from its platform would necessarily differ in many respects from the ordinary addresses on the Spiritualist platform.

Again, it is to be remembered that the Lakewood School differs from the Spiritualist camp meetings, in that it is a school, and the lectures given are such as are given by professors in colleges and universities, and are for instruction, and the presentation of Spiritualism from its platform would necessarily differ in many respects from the ordinary addresses on the Spiritualist platform.

Mrs. Priest's complaint seems to me altogether unreasonable. Whoever seeks a place on the Lakewood platform must come as a representative of the school of thought. Professors of known reputation, and of college and university training, are the only kind of representatives men in their denominations, are the speakers. Mrs. Priest has no right to claim to represent Spiritualism in the same sense these men represent Unitarianism, Spiritualism, New Theology, etc. "Who is she?" "Who does she represent?" are legitimate questions. She is unknown. How should Dr. Townsend be expected to pay attention to her request? The proper way, if the Spiritualists wish themselves represented there, is for a respectable body of them to make a request and send a representative man. I know that Dr. Townsend was approached by one or two persons on the subject last year, when it was too late to act upon the subject, and he seemed favorable then. Before you offer any further strictures upon the Lakewood School, I hope you will start a movement to have Spiritualism represented there on a proper basis. I suggest something like this: Let the editors of our journals, the officers of the camp meetings, and of the societies in Boston, New York, Chicago and Cincinnati, unite in a request and put forward a representative man; and I know of no one who is so well fitted for the place as Mr. A. R. French, and then if they are refused representation, there is proper ground for the charge of treating as closing to Spiritualism, and for ignoring its claims.

Believing Spiritualism to be the heaven to leave the whole lump of both theology and philosophy, I am sure it is only a question of time when all religious and ethical teachers will recognize its worth, and how long that time shall be delayed depends upon Spiritualists themselves.

A FRIEND OF BOTH MOVEMENTS.

Warren Hatchins of Grand Rapids, Mich., writes: In the JOURNAL of March 12th, on sixth page, "Manifestations at a Private Circle," where I read, "I asked him if he had seen his sister, Laura, lately," I have been much interested. I asked Wm. C. Healy my son and Laura my daughter, but Charles was my brother.

Wm. S. Clark writes: I favor the changing the JOURNAL to magazine form; had been thinking so prior to Mr. Smart's suggestion. The darky heading of the dear old JOURNAL, with its daffodils and artistic arrangement in itself beautiful, is a picture, and dear no doubt, to the eye and to the heart of your patrons—it seems to me should be retained.

The Spirit-world.

When the Orthodox are told that the spirit-world is around us, and with us, their immediate conclusion generally is that it is an absurd, impossible idea. They conceive that if it were true it would at least sometimes be visible, however dimly. But of such we would ask, Where are your heaven and hell? You allege that your religion, as we the existence of our Spirit-world. We tell you where ours is, will you locate yours? If it is a serious objection that pure would be visible, is it less an objection to the existence of yours? But you may say, at least as to your angelic world, that it is far removed from earth, beyond our satellite, beyond the sun, perhaps beyond the nearest fixed star. Our reply is there can be no necessity for your heaven to be so far removed. It is not quite as reasonable to suppose that it should be near this planet? And then some of these visible fixed stars are so remote that their light, traveling towards us at the rate of 190,000 miles per second, requires hundreds, even thousands of years to reach us. When the released soul takes its flight does it move with greater velocity than light? If it does it requires thousands of years to reach its destination. It is a serious question, where ours is, is completed its second birth. If you place your Spirit-world nearer than this, by the aid of our powerful glasses it would inevitably be perceived—that is, if under the same circumstances ours would. Would it not be best for us all to acknowledge that the Spirit-world, like spirit's themselves, not ordinarily cognizable by our imperfect senses, and that, as Professor Tyndall said in his lecture in Brooklyn, Jan. 3, 1873: "The eye is not a perfect instrument. It is capable of that only for which it is fitted. It receives impressions only of things within its environment." This admission of Professor Tyndall is only one of many others of like character, which are being constantly made by those who are engaged in scientific research, and which tend to establish spiritual truth. This kind of evidence in favor of our philosophy is rapidly accumulating, and Spiritualism cheerfully acknowledges its obligation to science for such discoveries and admissions, and will use the facts in proper times and places in aid of the establishment of its own truth.

The world, and especially the learned world, cannot bring itself to acknowledge the possibility of such a matter-of-fact world succeeding this. This is contrary to all the teachings of its childhood, and which it retains with great tenacity, and which which yet extend their way and which have been supplemented by materialistic theories, that it revolts at the apparent simplicity of the arrangement. But it need not be rejected on this account, as it is in itself sufficiently marvelous, and when we attempt to explore beyond the limited outpost of the sphere, the mind is at once upset with problems which it realizes will require the ages of eternity to solve, and at last it is forced to the acknowledgment that none but God can comprehend His works.—Eugene Cressell, M. D., in Primitive Christianity and Modern Spiritualism.

Notes and Extracts on Miscellaneous Subjects.

Remember that the woman throws on her home surroundings the sunshine, or the shadow, that exists in her own soul.

There are treasures laid up in the heart, treasures of charity, piety, temperance and sobriety. These treasures man takes with him beyond death when he leaves this world.

A law has been passed in Switzerland making the sale of liquors a state monopoly. One tenth of the profits of all sales is to be devoted to the temperance cause.

It is a striking fact that, while Mr. Beecher was of all men least bound to the traditions of ecclesiasticism, he was buried with the ritual of the most ecclesiastical of all the Protestant denominations.

For the best results there needs be the longest waiting. The true harvest is the longest in being reached. The failures come first, the success last. The unsatisfactory is generally the soonest to be seen.

The opinion of the European press seems to be that the next pope will be a young man, and the most prominently mentioned candidate is Mgr. de Ségur. But the college of cardinals seldom consults the newspapers.

Bishop Herrick, one of the wealthiest and most influential of the "Latter-Day Saints," has renounced polygamy and abandoned three of his four wives, and will soon remove his household property from Utah to California.

As the Dead Sea drinks up the river Jordan and is never the sweeter, and the ocean all other rivers and is never the fresher, so we are apt to receive daily mercies from God and still remain insensible to them, unthankful for them.

The Baptist Social Union of Boston is trying the experiment of giving first-class sacred concerts for workmen and their wives on Sunday afternoon, and it is claimed that the experiment has been a most gratifying success. The concerts have been held in the Harvard Street church. The projectors of this rather novel religious service believe that through music they will be able to lift workmen up to a conception of some of the grander possibilities of a religious life. But a great many conservative people shake their heads and say that giving a concert is not preaching the gospel.

One of the local religious weeklies says: "One of the good results of the Murphy meetings in Chicago is the diminishing of the number of saloons." The world may take the above as true. The facts, however, are that during the last two months the number of saloons in the city has increased rather than decreased. Mr. Murphy has no doubt, aroused hundreds to new resolve, induced thousands to sign the pledge, and sown good seed, but it is putting it a little strongly to say that he has closed any of the saloons, or to intimate that he came here expecting any such result.—Chicago Times.

Shrewd dressing for church-going is sharply condemned by The Baptist Herald. It says: Aside from the unseemly vanity it suggests, and which does not accord with the spirit of worship, it not only tends to distract the attention of others, but to excite feelings of envy and emulation under circumstances the most criminal and cruel. To a greater or less extent all gay and extravagant dress is prompted by one or the other of these personal considerations. To induce such feelings upon any circumstances is a matter of most improper, but to do so in connection with religious services is shockingly sinful.

Rev. Jonathan Cressell, who for seventeen years has been a missionary in China, says that one of the Mongols living to the north and west. The Mongols go down to Laas in Tibet as to a Mecca, and evidence can be found among them of the teachings of the early Christians. They are the most tedious as to their religion of any people whom he had ever met. Their deity is called Borhan, or "light," and their belief—Lamaism—is founded upon the teaching of all Christians. They observe one day in every seven, and although they worship idols, they have ten commandments similar to the biblical commandments, and their system of morals is very high.

People were inspired before Jesus came, and people have been inspired since. It is wonderful to note the varied forms of inspired greatness humanity manifests. Some men are great in observing material phenomena—in collecting the facts of external nature—in deep and accurate reasoning thereupon. These are the inspired men of science. Other men are great in observing the beauty pervading material things—in great and noble feelings upon the strength of subtlest perceptions. These are the inspired poets of humanity. Other men are great in discerning the spiritualities of things—in tracing out the relationship obtaining between that spirit within themselves and that other Infinite Spirit pervading, animating, quickening the whole universe of

SHEENADE BY A SPIRIT HAND.

Gen. St. Kle's Father Tells of His Remarkable Experience While Ill.

The venerable George G. St. Kle, father of Gen. Dan. St. Kle, has several times been at death's door as a few days ago he was actually reported dead, as it appeared all life had left him, but he rallied and is now much improved. He is a Spiritualist and believes that he is surrounded by spirit forms. His vigorous mind and body made him an aggressive man, and he therefore made no secret of his experiences. Whenever he is ill, he said, he is visited by legions of forms, perfectly visible and audible to him, and in his present sickness they are extremely attentive, entering his chamber in troops and beginning to play the music of the spheres. He said that he had been visited by them before when sick and, and their intention clearly was to soothe and calm him. There were forty of them, and each carried a musical instrument of a kind not used at present, though corresponding in some cases to our violin and wind instruments. They were curious forms, and their leader was a distinguished-looking man, doubtless some great musician of the past. They marched in through the door and ranged themselves around my bed. The leader bowed gracefully to me and all removed their caps in profound salute. Then, under the chief's direction, they played the most beautiful music that can be conceived—tunes that were strange to me, but full of harmony and melody. The sound was soft and weird but wonderfully soothing. I lay and listened for over an hour. It was wide awake. It was no dream. After the strange concert was done they bowed politely and withdrew. Next day they came again, and that time played nearly all the afternoon. They could not be seen or heard by anybody except me. Surprising? Not to me. I have had such experiences so often that my own sentiment was one of gratitude and pleasure.—The World.

The Terrible Apparition which Comes to Edward Unger Every Night.

Edward Unger, who was sent to Sing Sing, N. Y., penitentiary, for life a month ago for the murder of August Bohle, is now in the hospital of the prison a sufferer from nervous prostration and almost a maniac. He killed his roommate, cut him up, and sent him away in a trunk. His physical strength before his trial was great and his steadiness of nerve in court was surprising, but his stamina is all gone and he has become a miserable, cowering wreck. On his first morning in the prison he took a keeper that he had been visited during the night by his dismembered victim, who had proceeded to reconstruct himself in the terrified prisoner's presence. Of this delusion he could not be disabused. He firmly believed it was really. Every night it came to him, and at the end of a week the penitentiary convict was delirious. In the hospital it has been the same with him, except when he is kept under narcotic influence. Every night he sees the mangled pieces of his friend strewn about the room, where they lie awhile inanimately, as they did before he packed them in the trunk and threw the head into the river. Then the fragments begin to quiver. Soon they move slowly toward each other until they are again a heap. Next, they adjust themselves into a human form. But the head is missing. At length that, too, comes into the room, with its hair dripping with the water of the river in which it has lain. With a horrible smile on its face it places itself on the shoulders of the figure, and menaces the murderer. Unger shrieks out at this point, and the apparition vanishes from his imagination. All efforts have failed to relieve him of these awful visions, and the prison physician advises his removal to the State asylum for lunatic criminals.—Chicago Tribune.

IS THERE ANY HOPE?

New and Important Opinions of Pulmonary Experts?

Can the Universal Consumption be Successfully Treated?

Dr. Borgeon, a leading French doctor, has a new treatment for consumption. He gives an emulsion of carbonic acid and sulphurated hydrogen gases, the latter gas carrying the former into every part of the throat and lungs. This treatment, too, is directed at effects—the cause remains undisturbed.

What this cause is has been stated by perhaps the highest pulmonary authority in the world, L. E. the Brompton Hospital for Consumption, in London, Eng.

This malady every year carries off from one-seventh to one-fifth of the entire population of England!

Dr. Payne, M. D., M. R. C. P., London, is authority for this statement.

The same or a greater proportion of deaths obtains in America.

Dr. Payne also says that one-half the total number of deaths from all other causes have seeds of this disease in the system which only require some irritant to develop!

Dr. Hermann Brehmer, an eminent German authority, says that consumption is caused by deficient nutrition of the lungs, by poor blood.

These authorities cannot be disputed. The medical world recognizes them. The uric acid is the irritant in the blood that causes the development of the seeds which Dr. Brehmer says lie dormant in the blood.

Every particle of blood which passes through the lungs and heart, also goes through the kidneys, and if they are in the least deranged they cannot rid the blood of its killing poison. The thousand little hair-like tubes of the kidneys every day get blocked up with uric acid; and when they do, they corrupt instead of purifying the blood. Kidney disease may exist, and yet no pain occur in that organ, because it is deficient in power of sensation.

Dip your finger in acid every day and it soon festers and is destroyed. Send acid poisoned blood through the lungs every second, and they soon give way.

The Brompton Hospital investigation showed that 50 per cent. of the victims of consumption were afflicted with deranged kidneys, which permitted the uric acid poison to remain in the blood and irritate the lungs. This uric acid is always fighting every vital organ, and if there be any tubercular weakness in the lungs it inevitably causes pneumonia, cough and consumption.

The real cause of pulmonary troubles being so unobviously shown to be faulty, even though unopposed action of the kidneys, explains why, in order to master the dreaded consumption, one must rid the blood of the uric acid irritant which inflames and burns up the lung substance. For this purpose there is nothing equal to that great specific, Warner's safe cure. This remedy has now the favor of medical men all over the world purely on the merits. We have no doubt that if the kidneys are kept in natural action, consumption and a great many other diseases caused by uric acid, will not only be cured but will be prevented.

When the kidney is healthy, no albumen appears in the water, but albumen is found in the water of more than half of those who die of consumption?

This, then, is the condition of things that always precedes consumption: First, weakened kidneys; second, retained uric acid, causing the blood; third, the development of disease in the lungs by the irritant acids passing through them. Then there is a little cough in the morning; soon thick, yellow matter is spit up, followed by loss of flesh and strength, with dreadful night sweats; and when the patient goes to his school physician for help, he is put on cod liver oil, which his stomach, weakened by uric acid in the blood, cannot digest. Because there is no pain present in the kidneys, the patient does not think they are affected, but the kidney acid is doing its work every minute, every hour, day and night, and by-and-by the disease of the lungs has advanced until pus is developed, then come hemorrhages, and at last the glazy stare which denotes that the end is near!

A post-mortem examination of such cases shows that the terrible uric acid has completely destroyed the substance of the lung.

It is impossible to cure lung disease when the blood is poisoned with uric acid.

You Can't Read This

without wishing to investigate, if you are wise. Send your address to Hallett, & Co., Portland, Me., and you will receive, free of cost, information about Warner's safe cure. It is a little book, written by uric acid, and contains all the facts you need to know, at which you can earn from \$5 to \$25 and upwards daily. Some have earned over \$50 in a day. Capital not required; you are started free. All is new. Both sexes; all ages. Send little fortunes every day.

CLERGYMEN AND THEIR WIVES

Can now avail themselves of the privilege of obtaining one of Dr. Scott's genuine excellent and beautiful articles free if they will become or secure us an agent. Since the Pall Mall Electric Association of London made a world wide reputation and most remarkable success with these goods, it has been flattered by a large number of irresponsible imitators who have used the Religious Press to impose upon readers in a most disgraceful manner. The subscribers to this publication may have implicit confidence in every word appearing in the following advertisement, as we refer to Messrs. Harper & Bro., "Frank Leslie's" the Century Co., Scribner's Magazine and the Youth's Companion, etc.; also the Bank of the Metropolis, N. Y., and all the Commercial Agencies in England and America.

MANY CLERGYMEN and their wives with insufficient salaries and ample time, have easily added from \$500 to \$1,000 per year to their incomes by acting as our Agents. Church members are always glad to favor and assist the Pastor and his wife, and are generous in giving orders for goods of utility and value. None are more so than Dr. Scott's. Send for terms, and mention this paper.

Dr. Scott's Electric Corsets and Belts.

Corsets, \$1.00, \$1.50, \$2.00, \$3.00. Belts \$3.00. Nursing Corset Price, \$1.50. Abdominal Corset, Price, \$3.00.

Probably, never since the invention of Corsets, has so large a demand been created as now exists for Dr. Scott's Electric Corsets and Belts. Over three thousand families in the City of New York alone are now wearing them daily. Every Man and Woman, well or ill, should daily wear either the Corset or Belt.

OUR CORSETS ARE DOUBLE STITCHED AND WILL NOT RIP.

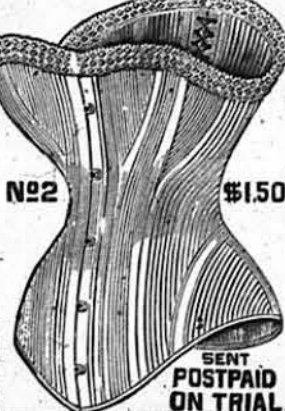
If you have any pain, ache, or ill-feeling from any cause, if you seem "pretty well," yet lack energy and do not "feel up to the mark," if you suffer from disease, we beg you to at once try these remarkable derivatives. They cannot and do not injure the medicine. Always doing good, never harm. There is no shock or sensation felt in wearing them. There is no waiting a long time for results; electro-magnetism acts quickly; generally the first week, more frequently the first day, and often even during the first hour they are worn, their wonderful curative powers are felt. Every man, every woman, every child, who is afflicted with any of the following troubles, should try them at once:

The mind becomes active, the nerves and sluggish circulation are stimulated, and all the old-time health and good feeling come back. They are constructed on scientific principles, imparting an exhilarating, health-giving current to the whole system. Professional men as well as laymen, there is hardly a disease which Electricity on Magnetism may not benefit or cure, and they daily practice the same, as your own physician will inform you.

THE CELEBRATED DR. W. A. HARRISON, of New York, formerly Surgeon-General of the U. S. Army, lately lectured upon this subject, and advised all medical men to make trial of these agencies, describing at the same time most remarkable cures he had made, even in cases which would seem hopeless.

The Corsets do not differ in appearance from those usually worn; we substitute our finest steel magnetized in place of the ordinary corset steel. These Corsets are nearly all equally charged, differing chiefly in quality and design. They are elegant in style and finish, made after the best French pattern, and warranted satisfactory in every respect. Our Belts for both men and ladies are the genuine Dr. Scott's, and are reliable.

The prices are as follows: \$1.50, \$2.00, and \$3.00 for the Corsets and \$3.00 for the Belts. The accompanying card represents our No. 3 or \$1.50 Corset. We have also a beautiful French shaped Balcon Corset at \$2.50, a Balcon Abdominal Corset, and a short Balcon Corset at \$2.00. The \$1.50 and \$3.00 goods are made of fine Jean elegant in shape, strong and durable. Nursing Corsets, \$1.50; Men's, \$2.00. All are double stitched, gentle and ladies' Belts, \$1.50 each. Ladies' Abdominal Corsets, an invaluable article. \$1.50. We make all these Corsets in New York and New Jersey. They are sent out in a handsome box and accompanied by a silver-plated compass by which the Electro-Magnetism influence can be tested. We will send either kind to any address, post-paid, on receipt of price, with 20 cents added for packing and registration, and the guarantee card. Every fine quality Corset or Belt is sent in a Post-Office Money-Order, Draft, Check, or in Currency by Registered Letter at our risk. In ordering kindly mention this paper and state exact size of Corset or Belt desired. The prices are payable by MONEY ORDER, DRAFT, CHECK, or CURRENCY. THE PATENT ELECTRIC ASSOCIATION.



N. B.—Each article is stamped with the English coat-of-arms, and the names of the Proprietors, THE PATENT ELECTRIC ASSOCIATION.

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My Experiences in the Eddy Camp of Christian Scientists.

...which show themselves. What is the THEORY worth when it is only known as a Westminster Catechism?

"Doctor, I have a strong feeling of late that I ought to be perfect after the commands of SCIENCE in order to KNOW AND DO the right thing."

The following extracts are from a printed article and letters over Mrs. Patterson's name, which was her (Mrs. Eddy's) name then:

"At present I am too much in error to elucidate the truth, and can touch only the key-note for the master-hand to wake the harmony."

"Now then his works are but the result of a SUPERIOR WISDOM WHICH CAN DEMONSTRATE A SCIENCE NOT UNDERSTOOD."

"But now I can see dimly at first and only as trees walking, the great principle which underlies Dr. Quimby's faith and work; and just in proportion to my right perception of truth, is my recovery."

"Pasted at the public marts of this City is the notice, 'Mrs. M. M. Patterson will lecture at the Town Hall one week from next Wednesday on P. P. Quimby's Spiritual Science, healing disease, as opposed to Delism or Rochester-Rappings Spiritualism.'"

"I have learned more within two months than I am capable of practicing, to say the least, but I can preach forever."

"A CLEAR AND LUCID DEMONSTRATION of the TRUTH YOU practice has been given in my case."

"I am up and about to-day, i. e., by the help of the Lord (Quimby). I continue till this time."

"P. P. Quimby rolls away the stone from the sepulchre of ERROR, and health is the resurrection. But we also know that light shineth in darkness, and the darkness comprehendeth it not."

"In explanation I would furnish your readers with some quotations from P. P. Quimby's theory of Christ."

We now furnish an extract from a sonnet published by her at about the same time:

SONNET.
Suggested by reading the remarkable cure of Capt. J. W. Deering.

To DR. P. P. QUIMBY:
Mid light of science sits the sage profound,
Awing with classics and his stately lore,
Climbing to Venus, chasing Saturn round,
Turning his mystic power and power.

MARY M. PATTERSON.

Thus it is patent to all that Mrs. Eddy has repeatedly affirmed, and constantly considers Mr. Quimby as a remarkable thinker as well as healer, a philosopher of original thought and extraordinary power.

6. Mr. Gill has been charged with calling Mrs. Eddy a "fraud" in the church meeting. He denies any recollection of it. On this we submit the following extracts from articles in the *Courier of Maine*, published by Mrs. Eddy (then Patterson) over her own name:

"Well then he denies that his power to heal the sick is borrowed from the spirits of this or another world. Again is it by animal magnetism that he heals the sick? Let us examine."

"I have employed electro-magnetism and mineral magnetism, and for a brief interval have felt relief from the equilibrium which I fancied was restored to an exhausted system, or by a diffusion of concentrated action; but in no instance did I get rid of a return of all my ailments, and because I had not been helped out of the error in which our opinions involve us, my operator believed in disease independent of the mind, hence I could not be wiser than my teacher."

"This truth which he opposes to and placing pain where it never placed itself."

"P. P. Quimby stands upon the plane of wisdom with his truth."

We also furnish the following from the *Advertiser* of the same place, and about the same time written by Mr. Quimby himself:

"But I believe all their medicine is of infinitely less importance than the opinions that accompany it."

"Now I deny disease as a truth, but admit it as a deception, stated like all other stories, without any foundation; till the people believe it, and it has become a part of their lives, so they live a life and their senses are in it."

1. Mr. Quimby's disclaimer of Spiritualism and magnetism; 2, his denial that matter is intelligent and sensitive; 3, his doctrine that the healing is wholly mental; 4, and that the disease is only an illusion or belief; all this Mrs. Eddy here affirms as his pupil and disciple; and these are the constituent elements and doctrines of her "Science and Health," and its corroborated by Mr. Quimby himself in these quotations:

Item of proof on this point is a letter which Mr. Gill has seen, in the handwriting of Mrs. Eddy, addressed to Dr. Edward J. Arens, which reads as follows:

"DEAR DOCTOR.—The relief committee are directed to take up the following measure to reform those evil ones that are disabling some of the students."

"Your hour is 5 P. M. Take 8.—&—K.—thus:

"That S. has his old belief and fear of neuralgia in the head, and it is awful excruciating, and it will make him insane unless he stops at once and forever trying to make others suffer from his beliefs."

"Take up K.—thus: That he is suffering from his old belief of — or involuntary — that he fears it will kill him unless he stops trying to make others suffer from their beliefs."

"This is reformatory, designed to do good and not evil. The Bible says the measure you shall mete shall be measured to you again."

"I think this will reform them if you persevere and are silent."

"You are to speak of it to no one but the teachers. When they reform, will let you know and then stop."

I, Edward J. Arens, of the City of Boston, on oath declare that the above is a true copy of a communication directed to and received by me somewhere about six years ago through the mail; that I have in my possession that same original communication and that it is in the handwriting of Mrs. Mary B. Glover Patterson Eddy.

EDWARD J. ARENS.

Commonwealth of Massachusetts, Suffolk, ss.
BOSTON, Jan. 27, 1887.

There personally appeared the above named Edward J. Arens and made oath that the foregoing by him signed in my presence is true.

ARTHUR P. DODGE,
Justice of the Peace.

Dr. Arens was long one of the most intimate and cherished students and disciples of Mrs. Eddy, and he declares that he left her because he became convinced of her unchristian character.

Our pastor, Rev. Wm. I. Gill, declares that all his prophecies in the early part were in favor of Mrs. Eddy, and according to his

conception of it, Christian Science loomed up before his view, as the grandest thing that ever was presented to popular thought and action. He thinks the same yet, bating as he always has done, certain absurdities and incongruities and anti-christian conceptions, with which in Mrs. Eddy's teachings it has been identified; but which Mr. Gill has only gradually become thoroughly assured of, and from this growing knowledge of her false position he has gradually widened from her; and his hope of united work with her was utterly killed when he read her plain declaration of claim to submission, credence and obedience to her as an infallible teacher.

We, the committee, are thoroughly convinced that our pastor, Rev. Wm. I. Gill, has acted an honorable and noble part under very difficult and trying circumstances, and that from his love of truth and righteousness, he has voluntarily sacrificed a far earthly position for an unpromising contingency; that his fidelity to the Lawrence Church demands our gratitude and unflinching devotion; and that his fidelity to principle commands our moral confidence and homage.

The committee wish to say in conclusion that all that is said against Mrs. Eddy is extorted by the charges first made against our pastor.

THE REPORT ADOPTED WITHOUT DISSENT.

This was adopted by the Church without a dissenting vote and the result in substance was published in the local papers, as well as spread on the Church record. Some things are omitted from the report because the parties have enjoined me not yet to publish their names. They affirm Mrs. Eddy's claim to infallibility, and they give further proof of the practice of malignant mental treatment in the hope and design of thus injuring others. Their method of treating for good is to affirm the good and deny its opposite evil; and hence a malignant treatment affirms evil and denies good of any person. This they call mesmerism; and they fear it from others as much as they try to inflict it upon others.

Let it be added that in justification of the species of witchcraft described in the report, in which the Eddy camp indulges, believing and designing that it can thus inflict any form of evil on others, its alleged enemies, Mrs. Eddy said "They, the men thus mal-treated mentally, 'are only myths.' This is the solemn declaration of a man who is, I think and believe, honest and sincere, and who is thoroughly competent, and who would swear to it if necessary."

WM. I. GILL.

PERNICIOUS LEGISLATION.

THE SITUATION.

The Dangers Arising from the Prevalence of Fraud.

To the Editor of the Religio-Philosophical Journal:

Truly the hour has arrived in which the State is asked to take cognizance of the doing of so-called Spiritualism. To-day a class of men are petitioners in the State of Pennsylvania to prescribe by law what Spiritualists may do, and what they may not do, under pains and penalties of fines and imprisonment.

What is the matter?

Who is to blame?

What can be done?

Spiritualism between the two worlds is an eternal fact, and as such will not tremble at any legislative enactment that can be placed upon statute books. If the people demand an extra penal code in the State of Pennsylvania, to protect them from fraud and deception, then let justice be done; but let them be sure that justice is meted out, and not religious persecution and blind prejudice. Liberty of conscience is guaranteed to every person, and must not be restricted by legislative enactments.

Those who claim the world to be their country, and to do good to be their religion, have all the rights of the Constitution on religious liberty guaranteed to them, just as much as though they belonged to a denominational and creed-bound church.

It seems to me that the religious world and the sticklers for Bible authority know too much to place legislative enactments upon the statute books to prohibit the well known fact of spirit communion; so thorough demonstrated on the pages of the Bible. If the gates were once ajar, who has closed them?

The trouble arises, in my opinion, in this case, from the abominable practice of fraud and deception by a class of unprincipled charlatans who have stolen the liver of heaven to serve their own selfish ends and aims, and the chief of it all consists in that damnable business known as heavy-weight materialization—a lie as black as infant damnation, vicarious atonement, or a personal devil, defended by a class of gullibles who neither investigate themselves with any degree of certainty, nor let others investigate, without calling them fraud-hunters and medium persecutors.

Again, in my opinion, there has been more injury done to the cause of Spiritualism and honest mediumship than by all other causes, by and through this class of gullibles, who are ever ready to censure all investigators who have freely paid their money, and who honestly have felt that they were being deceived in these materializing séances until they have decided to retain the purporting spirit, in which case they have always been successful in having in their possession, either the purported medium or an accomplice—not the first spirit there—not one!

Who wonders the people are getting disgusted and ask for protection? Who is to blame? The Spiritualists throughout the length and breadth of the land are to blame, and they only. The spiritualistic editors—too many of them—have allowed their papers to be the channels through which the honest Johns and charity-covering Thomases have written column after column, pleading for the public to try the exposed quacks once more, until an expose of these charlatans has ceased to be anything but a grand and superb advertisement.

What is to be done?

The simplest remedy possible: Keep the almighty dollar right in your own possession, and there will not be a fraud mill in operation inside of thirty days.

Investigate Spiritualism in your own home. Defend the mediums of your own household, and justice will be meted to the charlatans, and spiritual truth will shine into your own soul. Mediumship is just as positively a demonstrable fact to-day as it was in the days of Saul, Samuel and the woman of Endor.

Just as remarkable manifestations are given to-day as was given to Saul from Samuel through the medium of Endor (called the woman); but honest mediumship has been forced to take a back seat, to give place for the fraudulent practice of uncertain and dishonest materialization, defended by bullies

with clubs and pistols, and backed up too often by the spiritual press—honestly no doubt, yet to the detriment of honest mediumship. Séance rooms are so dark that neither form nor feature can be recognized, while forms draped with garments saturated with illuminated paint, are palmed off upon the patrons as spirits from the higher life, at one dollar a chair—with sitters to the number anywhere from twenty-five to forty at a single séance of an hour and a half, while honest mediumship will scarcely find an average of three sitters per day.

It is the marvelous, the sensational that draws the crowd, hence the more impossible the better it pays, until fictitious impossibilities have supplanted real spiritual phenomena and honest mediumship is among the things that were, or nearly so, so far as being sought after at the present day by the mass of séance patrons, a class of persons having scarcely the faintest idea of spiritual possibilities, believing as did the good parson that Jonah could swallow the whale just as well as the whale could swallow Jonah, if the Bible only said so.

By whom is Spiritualism judged to-day? It is judged by a class of persons that know no more of spirituality than just what they have been taught inside of the creed-bound church. Since the Ross and Wells exposes in Boston and New York, I was accosted by Mr. D. F. T., a good square business man of this city, in the following manner:

"Friend Currier, have you read the account of the expose of Mrs. Ross of Boston, and Mrs. Wells of New York?"

"Most certainly. I try to keep posted on these things."

"What do you think of it?"

"Well," said I, "Mr. T., I think that they were two honest exposes of two persons that were deceiving their patrons."

"Well now," said this gentleman, "that is a fair sample of the whole thing."

Spiritualism is being judged by this very class of men, and if laws are to be made to govern us, they are to be made by this very class of men, men who know no more about real Spiritualism than Balaam's donkey knew about preaching, hence honest mediumship will suffer because fraud triumphs, while indiscriminating ignorance sits in judgment and makes laws to incarcerate truth and justice with fraud and deception, not being able to discern the one from the other.

If there is not intelligence enough in the legislature of Pennsylvania to consign that medium's bill to everlasting oblivion, let us hope it may meet its just deserts in a veto by the Governor.

W. W. CURRIER.

Haverhill, Mass.

A Public Medium's Views.

To the Editor of the Religio-Philosophical Journal:

What are the reasons which have weighed with the judiciary committee of Pennsylvania Legislature to report favorably upon the bill to suppress mediumship in that State? Has the practice of spirit mediums become so obnoxious to public morals in that State that a law is needed to abate the evil? Has this committee found out that there is not a Spirit-world, or if there is, that the practice of asking it to interfere in the affairs of this, leads to results dangerous to the well being and happiness of the people of that commonwealth? Are the people of that State unable to withstand the temptations which mediums place before them to part with their money for a silly, fraudulent personation of a spirit friend? Will legislation stop the desire to enquire of the dead? Can Spiritualism be crushed by law? Have not the people of Pennsylvania a perfect right to spend their money as they think fit in the investigation of the phenomena of nature? I hold that they have, and that this proposed legislation is about the most foolish and idiotic that has been thought of since the days of Charles the II. The investigation of science should be free. The right does not hold in the community to prevent me from asking a question of a medium purporting to have an answer from the departed. To deprive me of that right is tyranny. A democracy can be as despotic as a monarchy. It is an invasion of the rights of the people.

Spiritualism is a religion as well as a science. Very fair and very intelligent men accept it and live by its teachings. Spiritualism is my religion. Cannot I practice my religion in the State of Pennsylvania? Can I not henceforth have any communication from the Spirit-world? A resolution of the assembly of the State does not make Spiritualism untrue. If it be true it is wrong to legislate against it; if it be imposition, the legislature of the State is not to decide for me whether it is so or not. I must find out for myself. I am free to accept or reject it.

What would be the circumstances under which legislation for the suppression of the practice of mediumship for pay would be justifiable? These: the people must be so ignorant that they can not tell when they are imposed upon, and the legislature knows positively that they are imposed on, and that the impositions tend to the destruction of the peace and the well being of the commonwealth. The people would have to be degraded from the position they now occupy. The citizens of the Quaker state are not abandoned by reason or religion, and are capable of taking care of themselves without the State putting them under tutelage.

Again, there are societies of Spiritualists incorporated under the laws of the State as religious organizations. How can these religious societies carry on their religious work without mediums? This legislation will interfere with their religious work. The State has no right to interfere with the practice of any religion.

Again, the existing statutes of Pennsylvania are strong enough already to put down all fraudulent manifestations through so-called mediums. A fraud is a fraud. This legislation is unnecessary, malicious, and aimed at the destruction of a cause which is making great headway throughout the entire country. It will only tend to bring Spiritualism more strongly before the public, and give it a greater hold on the sympathies of the people.

Spiritualists know there are fraudulent mediums, and that they ought to be prosecuted. Spiritualists have often sinned by forgiving notorious frauds. This proposed legislation is the result—a natural outcome of the lack of the exercise of the true critical faculty by gentle and credulous Spiritualists. Our position is weak and ridiculous before the world, and no wonder that tricky politicians try to gain notoriety by an effort to put down such frauds.

However sincere the politicians may be in their proposals, the day has passed when the State can say whether the citizen shall or shall not investigate. The Spirit-world is a department of nature as much as astronomy, and must be investigated through mediums. The cause of psychology cannot be stopped. But I do hope that better methods will be adopted than those which exist now.

I rejoice to see the Spiritualists of Philadelphia bestirring themselves on this question. Should the proposed legislation be carried, it cannot be a settlement, but will result in more and more interest being provoked in the subject.

Newton, Kansas. J. CLEGG WRIGHT.

Characteristic Letter from a New York Merchant.

To the Editor of the Religio-Philosophical Journal:

On a week day, or on a Sunday, permit me to class your hand in fellowship, and you shall receive each time a renewal of my respect and admiration for your splendid endowment.—"Not one cent for tribute, but millions for defense!"

Right is right, because it cannot be wrong. Justice and equity, together with a disposition to represent truth unadorned, as you represent them and it, in the issue of March 9th, of the JOURNAL headed,—"State Legislation vs. Mediums," and the "Wells Exposure," both of the articles above referred to are full of food for thought. I endorse all you say in them, and respect most highly the kindly remarks referring to the Newtons, and further add that those who utter one breath which is tainted with unkindness to Mr. and Mrs. Henry J. Newton, know not what they are talking about. To know a thing is to know that you know it. I do know that I know that neither of them is capable of doing a premeditated wrong act, knowing it to be wrong. This much, Mr. Editor, I permit you to publish over my signature.

Abolish all dark sittings of every name and character where dollars and cents are a consideration for the privilege of straining at a gnat and swallowing a camel, called "Materialization,"—humps and all!

"Seize on truth wherever found
On heathen or on Christian ground;
Among its friends, among its foes,
The plant is divine wherever it grows."

Anything whose adhesive quality is largely wickedness, contains a dynamic force which only requires time for explosion and annihilation. You don't care a fig for the opinion of others, which has to be purchased at a sacrifice of your respect for Col. Bundy; there, too, I am with you, as the race is not to the swiftest for a day, but to the greatest amount of endurance. Truth! Truth! morning and night.

New York City. GEO. H. JONES.

A Philadelphia Lawyer and Author Speaks.

To the Editor of the Religio-Philosophical Journal:

Your editorial upon this subject is a very wise and timely one. The bill now before the Pennsylvania Legislature is only intended to enforce the common-law principle relating to fraud, by specific statute. It should be amended so as to be less liable to abuse; but the principle is right and nobody would be so much benefited by it as Spiritualists themselves. They, of all others should be earnest and fearless in punishing fraud in mediums. Think of the "Katy King" villainy in this city, and the large sale of her "picture" afterward acknowledged to have been taken from the sitting of a woman "who looked like Katy." Think of the cellar trap-door in Ogden street and the cheating of a respectable citizen out of hundreds, if not thousands of dollars, by a vile conspiracy; the silver mine speculator secretly giving "points" to a medium, who, in turn, "put them up" on an unsuspecting man seeking for truth, and swindling him out of his money! Think of the exposure of the materializer or personator James, from whose person was taken (in my presence) more than forty articles intended to enable him to represent Eusebius and French Countesses! Think of the notorious Gordon fooling the good but credulous Father Hazard, until trappings by the half-bushel were seized on his person in the very act! Then think of intelligent persons calling themselves Spiritualists, defending these frauds, and many others of even a viler character!

Instead of defending the villainy of fraudulent mediums, Spiritualists should combine to put them in the State Prison. There is no need dark enough to confine those lazy vagabonds who for money, trifle with the most sacred feelings of humanity and bring into disrepute the only system of philosophy and religion worth cherishing.

I think the bill, somewhat amended, will pass our Legislature, and that a large emigration to Boston will follow. Intelligent and wise Spiritualists here are in favor of "carrying the war into"—Massachusetts! If there is no fraud among mediums, they have nothing to fear.

Many devout thanks to the JOURNAL for its honest and fearless course in making a wide difference between the true and the false.

Philadelphia, Pa. R. B. WESTBROOK.

Horsford's Acid Phosphate

Advantageous in Dyspepsia.

Dr. G. V. DORRIS, Fiqua, Ohio says: "I have used it in dyspepsia with very marked benefit. If there is deficiency of acid in the stomach, nothing affords more relief, while the action on the nervous system is decidedly beneficial."

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To Assist Nature

In restoring diseased or wasted tissue is all that any medicine can do. In pulmonary affections, such as Colds, Bronchitis, and Consumption, the mucous membrane first becomes inflamed, then accumulations form in the air-cells of the lungs, followed by tubercles, and, finally, destruction of the tissue. It is plain, therefore, that, until the hacking cough is relieved, the bronchial tubes can have no opportunity to heal.

Soothes and Heals

the inflamed membrane, arrests the wasting process, and leaves no injurious results. This is why it is more highly esteemed than any other pulmonary specific.

L. D. Bixby, of Bartonsville, Vt., writes: "Four years ago I took a severe cold, which was followed by a terrible cough. I was very sick, and confined to my bed about four months. My physician finally said I was in consumption, and that he could not help me. One of my neighbors advised me to try Ayer's Cherry Pectoral. I did so, and before I had taken half a bottle was able to go out. By the time I had finished the bottle I was well, and have remained so ever since."

Alonzo P. Daggett, of Smyrna Mills, Me., writes: "Six years ago, I was a traveling salesman, and at that time was suffering with

Lung Trouble.

For months I was unable to rest nights. I could seldom lie down, had frequent choking spells, and was often compelled to seek the open air for relief. I was induced to try Ayer's Cherry Pectoral, which helped me. Its continued use has entirely cured me, and, I believe, saved my life."

Ayer's Cherry Pectoral,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists. Price \$1; six bottles, \$5.

LUNDBORG'S

Perfume

EDENIA.

LUNDBORG'S

Rhenish Cologne.

If you cannot obtain LUNDBORG'S PERFUMES AND ESSENCE OF ROSE in your vicinity, send your name and address for Price List to the manufacturers, YOUNG, LADD & CO., 24 Barclay Street, New York.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

Cures Coughs, Colds, Asthma, Bronchitis, and all Mucous Humors.

Persons who have been taking Cod-Liver Oil will be pleased to learn that Dr. Wilbor has succeeded from directives of several professional gentlemen, in combining the pure Oil and Lime in such a manner that it is pleasant to the taste, and its effects in Lung complaints are truly wonderful. Very many persons who cannot swallow cod-liver oil, and who had taken the clear Oil for a long time without marked effect, have been entirely cured by using this preparation. It is now on hand in the wholesale and retail by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

KNABE

PIANOFORTES.

RELIGIO PHILOSOPHICAL JOURNAL

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLII.

CHICAGO, APRIL 9, 1887.

No. 7

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion; and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio Philosophical Journal.

SOME RUSSIAN "SUPERSTITIONS."

BY G. D. HOME.

A people, who in the midst of the rush and turmoil of our age, has preserved its quiet habits, whose faith has remained intact in its primitive purity amongst the thousand and one haggling, discussions, even the wars of religion of other people; whose manners and customs, as well as the difficulty of its language, have rendered intercourse less easy with its neighboring European nations; whose very climate seems to form a barrier against encroaching powers, such a nation, preserved from the contagion of modern incredulity, estranged from the effeminate habits of an over-luxurious "civilization," must have preserved in its midst some traditions of its ancestors, handed down by succeeding generations, tending to show that the belief in a future life is as ancient with them as it is with all other nations, despite the efforts of modern "materialism" seeking to crush out in "civilized societies," the belief in a great hereafter. Such a people are the Russians.

It is not natural to expect that after nearly two thousand years these traditions should have preserved their original freshness; many have degenerated into fable, many more into what we are now pleased to call "superstition." We can suppose, however, from the fact that these superstitions are similar amongst nations differing widely from each other in every respect, that these nations had been favored by constant spiritual intercourse, and that the primitive traditions had been founded on facts that had occurred so long back that even at the beginning of the history of these nations, the facts had become disfigured by all the fancies attached to them by imaginative minds.

The Russian peasantry, living in villages widely disseminated over an immense space of territory on which nature has spread a thick clothing of sombre forests to cover the nudity of a land devoted the greater part of the year to the snow storms from the Polar seas, have more opportunity of finding themselves in communion with the terrible and beautiful forces of that nature.

When fishing in the large rivers by moonlight, the murmur of the waters gently flowing to the broad inland seas, the spring breezes heavy with the fragrance culled in their sport amongst the honey-laden buckwheat flowers, or when living, during the long summer days in the fields, tilling the soil, or listening to the gentle sighing of a warm wind as it caresses the corn tops, playing across square miles of a rich harvest, the Russian peasant must involuntarily lift his mind above this world and rehearse to himself the songs of "folk lore" heard so often, so devoutly believed, and in many cases proven by his own senses. Even when crouching with an old gun in hand, amongst the tall ferns of the pine forest, the autumn storm already bending the trees, and with a wailing sound foretelling of the long winter nights that are on their way from the north, the most-like fire moaning, and sobbing as the wild sea after a tempest, predicting, perhaps, their own fate when they will be tossed across the great waters, even then he must also fancy the wild spirits of his ancestors hunting ghostly wolves through the moss-bedded avenues of the wood. And the winter—faded, desolate, as if some evil spirit had seized the earth in his cold, steel grip; no sound save the melancholy howl of the famished wolves or the cawing of the innumerable flocks of rooks, as they fly against the whirlwind, that wreathes into fantastic shapes, like gigantic storm-bands, the fall of snow that covers the land; the village is half buried in this white shroud, and were it not for some thin blue smoke curling up every now and then from the low chimneys one

might think that following the example of all nature, man also lays in a long sleep.

It is during these winter nights that legends, traditions and stories are handed down from father to son; that quaint, and quaint customs are practiced by the pale light of the *loutschina*, or wooden candle.

It is not astonishing when one comes to reflect that these traditions are exceedingly numerous. The life of the Russian has been always passed in those great solitudes of forest and "steppe," interminable rolling plains that cover a great extent of the country ruled by the "White Czar." There mother earth shows herself the most parsimonious in her gifts, nothing but sheer toil rewarding the worker. A constant struggle against the hard climate brings man face to face with nature uncontrolled, and has developed in him since the earliest ages a species of insight into some of her mysteries, that were, in the time of the slaves, adored as superior to human knowledge, and which have given rise to the so-called superstitions which are in common belief at this present day; although these mysteries are no longer propitiated by sacrifice, yet they are revered, so great is the belief among the hardy northerners, that there is a world beyond ours, whose inhabitants can hold communication with us. The word "superstition," therefore, can hardly be well applied to the different beliefs that I will mention, but for want of a better one, I must let it stand.

The Russian people, as a rule, extremely mediums. This must not surprise us if we take into consideration their great physical strength, their simple food and manner of living, their unshaken, child-like, trusting faith in God and his angels, and their innate belief in the communion of those gone before us on the other side, with those who are still in the earthly body. The mediums faculties are principally developed among the women, sitting solitary in their huts, spinning or weaving whilst singing the plaintive chants relating to their spiritual beliefs. I suppose they offer more opportunity to those who in the other world are the most interested in their welfare to come to them and to develop in them those faculties which are the most necessary for the benefit of their fellow villagers. Places where no newspapers are ever seen, and situated, perhaps, two hundred versts from medical aid, are not uncommon. Clairvoyance, therefore, foretelling any coming disaster, warning the peasant of the food or famine, and the gift of healing through spiritual aid where no earthly doctor can be called, are greatly developed in these mediums whose gifts are very frequently hereditary.

Nigh two thousand years ago the north-eastern portion of Europe, now called Russia, was inhabited by a hardy race of men who called themselves "Slavians." They were divided into different tribes, as the Liabi or Poles, the Krivitchi, the Drevliani, the Varagi (who had in their ranks a small family of the name of Rous, who gave their name to modern Russia), and many other tribes. These tribes were disseminated over the country, occupying different portions of territory around their collections of wooden huts, the headquarters of each tribe. The Poliani had Kiev, the Krivitchi, Smolensk, and the tribe of Slavians, properly so-called, from whom are descended the modern race, held the territory about the lake Ilmen and the river Volhoff. Their town was called Novgorod (the new city) in the present province of that name.

Tall, well made men, the Slavians were adroit in running and swimming. They tilled the soil well and lived also by the produce of the chase, and the bountiful harvest of fish the rivers gave them. Brave and extremely hospitable, the Slavians never quitted his hut without leaving the door open and different eatables on his table for the entertainment of any chance guest who should stray in during his absence.

Their religion was idolatrous; human sacrifices were sometimes offered to their deities. Their gods were numerous, but the chief one was "Peroun," the god of thunder and lightning, of peace and war. The sun also was counted as a great god—he was called Dajd-bogh, the gift-god, or Did-Lado, the father of light or joy; sometimes also "Lulle," which has the same signification. Many peasant songs at the present day mention Did-Lado and Lulle, especially songs relating to the sowing of the harvest, or the growth of trees, etc., although I doubt that the words, which seem as a sort of refrain every second line, bring to the mind the idea of the "Gift-God," adored by his ancestors. The principal heathen feasts to this god are yet retained. The Koliada was celebrated by the Slavians at the end of December; the days then growing longer, rejoicings were made to thank the god for his return to his children forsaken during the long winter. Presents were collected from each household as sacrifices to the god. At the present time, the peasants a few days before Christmas, carry gifts to each other to celebrate the return of spring; this act is denoted by a verb derived from the word *Koliada*. Another feast which was called "Maslenitsa," and which has yet retained its name, took place when spring was further advanced; the Slavians proceeded to the top of a hill, where singing in a circle, they burnt the effigy of a woman, called "Mara" or "Marana," and which represented the dread winter. In our days the customs are pretty much the same, except that no effigy is burnt—but a peasant, richly bedecked in all sorts of finery, sitting on a wheel, is dragged about the village on a sleigh. The wheel was an effigy of the sun for the Slavians; the peasant astride his wheel guesses

not he represents the Grecian Apollo ruling the sun, the Slavonic Father of Light!

This Maslenitsa is now held immediately before Easter. One of the principal amusements of rich and poor is "tobogganing," the sacred hill being turned into a plaything in our prosaic times.

The greatest feast to Did-Lado was, however, celebrated the 23rd of June, and was called Koupala (the bathing). On the evening of that day they gathered dried grass, bached in the river, and setting light to the grass, ran through it. A white cock was then sacrificed, and Mara this time was not burnt but drowned, or, as it was mildly put, "bathed." This Koupala yet exists under the name of Ivanoff Koupala, or St. John's bathing, being held on the day dedicated to that saint, large bonfires being lighted for the occasion. The peasants yet suppose that on that night the trees in the forest can move about from place to place and form inextricable labyrinths, out of which the bewildered woodman never finds his way, an idea evidently handed down from the Slavians. This custom of lighting bonfires on the eve of St. John's day is practiced very extensively in France also.

I am inclined to believe that the name of the effigy of winter has a Sanscrit origin (Mara—bitter in Hebrew) a fit name to give to a northern winter.

The Slavians had, as their descendants have, implicit belief in the future life; they believed (and their belief must have had some foundation on fact) that the spirits of the dead came back to earth to care for the relatives they had left behind, and the Slavians consequently prayed to those spirits for help and protection. These spirits were invoked under the name of "Tschour," meaning grandfather or great grandfather; a word yet retained in the modern Russian when a peasant, if frightened by an "unclean power," as he terms it, or in other words, if he sees or feels the presence of an undeveloped spirit, will exclaim, "Tschour menia!" ("Oh! my grandfather!"), calling his ancestor's spirit to his aid, although the word to him has no other significance than an invocation to protect him from harm; the modern word for great-grandfather being "pradied." Thus has the Slavians' prayer to his guardian spirit been handed down to the modern Russian as a talismanic phrase against evil spirits.

The Slavians, with few exceptions, burnt the bodies of the departed. The ashes carefully collected were placed in earthen pots on the top of posts planted along the roads; the same custom that the Romans had of lining their highways with sarcophagi. When the Slavians were converted to Christianity, the simple-minded idolaters, eager to embrace to the letter the new religion, believed that all those who had passed away without baptism were doomed to roam unhappily over the earth. The superstition sprang up that the spirits of their unchristened ancestors haunted the roads where their ashes were placed. A belief very prevalent in Russia as well as in some other countries, is that the place where two roads cross is a spot unhalloved by unclean spirits.

The funerals were conducted something after the fashion of the Greeks. Paid mourners wept, the friends and relatives jumped, played, ran races in honor of the departed, and in sign of grief lacerated their faces with their finger nails and with sharp instruments. To the present time in the country villages there are paid women weepers who chant amid the most violent demonstrations of grief the life and virtues of the person whose mortal body they are accompanying to its last resting place.

The spirits of the departed, according to the Slavians, returned to earth every spring and wandered in the places frequented by them during their career here below. To honor these spirits, to show them that their memory was still venerated, a special kind of pancake, called *Ciliani*, was prepared and eaten, the spirits being supposed to partake also of the repast. The modern Russian fully thinks that twilight is the time "when ghosts troop forth, and graveyards yawn their dead." The *Biliani*, called also commemorative food, is eaten on all occasions when the memory of the departed is brought to the mind of his friends, such as anniversaries, etc.; a great many peasants pour mead or liquor on the grave of a dear one, and leave on the tomb of the departed for his use different kinds of food, but especially colored eggs—symbolical of the resurrection.

The Russian peasant still retains two more beliefs of his ancestors: the *Rousalka* and the *Domovoi*.

The *Rousalkas*, or the Scotch Kelpies, are believed to be water-spirits, who by their beauty entice men to a watery grave. The *Rousalkas* were known to the Slavians, who did not give them such a bad character, but supposed they were simply the spirits of the departed who came in the spring time to dance and sing in the warm sunlight. Games were instituted in honor of the *Rousalkas*; the actors put on masks, and dancing wild figures, lacerated their bodies with knives; besides these games, there was a feast called *Slomik*, in which they were supposed to conduct these playful spirits back again to the tombs they had abandoned. There is still a peasant feast called *Slomik*, held a little before Trinity-Sunday, where song and dance take up a large portion of the programme. The modern Russian thinks also that his *Rousalka* is a departed spirit, but is an unchristened one, whence the bad character he has given it. He says they also wander over the fields, lamenting and singing always, "Alas! alas! I am a spirit of straw. My mother bore me and buried me (laid me down) un-

christened." In some places of Russia, the women still hang embroidered towels on the trees to pacify these wanderers.

The *Domovoi* (the spirit of the house) was generally at the same time the *Tschour* of the Slavians. This spirit plays the same role as the *Brownie* in the Highlands. He was a good spirit, represented as an old man, and never inspired any sentiment but affection. The modern *Domovoi* has retained his senile appearance, but is sometimes, if displeased, given to playing pranks on the occupants of the house he protects, and is generally more feared than loved.

In the country seats of the gentry is generally found a large he-goat, kept in the stable for the use of the *Domovoi*. If not thus provided for, he will ride and tire the horses, or else inextricably entangle their long manes and tails, so as to cause many sighs and ejaculations from the stout coachman, who will come, with many signs of the cross, to beg for a goat for the *Domovoi*; protesting that unless that gentleman is given a horse for his own use, he cannot keep his own horses tidy; besides being in mortal fear of some trick that might be played on himself. An incident of this kind occurred in my presence in the house of a gentleman I am acquainted with, and I shall never forget the joy depicted on the coachman's face when the goat was installed in his new quarters. The animal, however, got as facetious as its ghostly master. It once kept me besieged on an empty cart for two hours, I having mortally offended its dignity by throwing a piece of bread at it. Instead of offering it, and a well aimed blow from its long horns was a serious matter, as a recent accident had proven.

No one except the coachman could set foot in the stables without a propitiatory offering of bread and salt under penalty of a severe knock-down from Billy's frontal appendages. The untidy housewife is likewise apt to incur the *Domovoi's* displeasure; entangled flax, addled eggs, and soured milk give her sundry hints that the unseen protector is displeased with the mismanagement of his household affairs.

The Slavians believed in earthly spirits which they subsequently deified, that held sway in the fields and forests—one of these rejoiced in the strange name of *Kikimore*. Their bad spirits were *Kastchila-ladouna*; also the *Triklitiou* *baba-laga*, or the poison witch.

They had great faith in the *Nagavor* (speaking on) or casting of charms, the *Zagavor* (speaking away) or throwing away, casting off of charms or diseases, and the *Gadania*, guessing or divinations, faith which has been transmitted intact to their descendants.

The powers of *Zagavor* and *Nagavor* are supposed to reside in certain men or women who are called *Kaldoun* or *sozercers*. The people of the *Trizane* or *zipy* tribes are especially supposed to possess the knowledge of *Nagavor*, or the faculty of causing some harm to befall their enemies, or of increasing the prosperity of their friends. The charms consist of certain phrases repeated under particular circumstances; but I have been unable to ascertain what these were, for the *Kaldoun* I questioned, although admitting his power of "charming," refused, for any consideration to initiate any one in his art save his own son; he, himself, was initiated by his father, and in fact, the gift was hereditary. I myself saw this *Kaldoun* stop nearly instantly a violent hemorrhage caused by a severe cut from a wood-axe, by merely muttering something over his fellow peasant's wounded hand. I have also seen cases of fever and ague, and violent neuralgia cured by the *Zagavor*. Some of these *Kaldouns* cure ulcers, others set bones, stop blood, etc., etc.

I cannot leave the subject without giving a remarkable instance of the mediums powers of some of these peasants who practice the *Zagavor*. A big healthy child was born to a gentleman in Russia, but to the dismay of the parents, a voluminous inguinal hernia declared itself a short time after the birth. The best doctors wisely shook their heads, and doomed the poor infant to eternal bandages, for it was declared impossible to reduce the rupture. The grief of the child's parents was great, for it was an invalid's sedentary life they foresaw for their baby. A servant in the house proposed to the father the good services of a poor old woman, who earned a miserable living by cleaning the baths in a large bathing establishment near by, and who had the reputation of being an adept in the *Zagavor*. He consented, under condition that the old crone should not attempt to reduce the hernia or touch the child; he was informed that she did nothing with a sick person but mutter certain charms, and that in any case, if there was a cure, no money was to be offered to her, no valuables of any kind, but if pleased with her services, she would accept an old cast off dress, as her gift would leave her if she took reward for the good she did. The old woman shortly afterwards came to the house, and on looking at the child requested it might be put in a warm bath. Asking for some oil and a piece of muslin, she dipped this in the oil, and standing over the baby in his bath, began to rub the muslin to and fro between her lips, muttering something the whole time. This operation was repeated for three consecutive days. The rupture which had gradually diminished in size every day, on the fourth morning had totally disappeared.

The veracity of this has been vouched for by many witnesses, among them my father, who has told the fact many times in my presence. As to the total cure of the child I can myself answer for that, for the "baby" who now writes this article is always grate-

ful to the old bath-woman through whose instrumentality he has been enabled to lead a very active life; the most violent exercise, such as horseback-riding (and I have tired out three horses in a day) has never brought back the slightest symptoms of the malady, cured by the "auid wife," long since gone to the world of those who, through her, did good to her fellow-men. Magnetic suggestion, somnambulism and mediumistic healing, under the names of *Nagavor* and *Zagavor*, are certainly extensively used by the Russian peasantry, who believe in their spiritual origin, whether good or bad; spirits who, however, they think are subject to uttered "charms" and incantations of the "sorcerer," or as would say, the medium.

The *Gadania*, or divinations can be divided into two classes. The future events sought to be divined are pointed out by mere hazard in certain ceremonies, and are believed to come as true as the events which are foretold in certain other ceremonies and obtained evidently by clairvoyance. Great faith is also placed in dreams.

Divinations by hazard are numerous. The one best known is used when the country girls wish to ascertain if they will get married within the year. Sitting in a wide circle, each damsel who aspires to the bonds of matrimony places on the ground before her a handful of wheat; a large cock is then brought in and set in the center of the circle. The bewildered fowl sees a lovely feast set out before him, but is in a worse predicament than the donkey was between the two bundles of hay. However, after great deal of hesitation, he proceeds gravely to one of the many handfuls prepared for him. The fortunate girl whose offering he has chosen, is bound to marry within the twelvemonth, and elated at the news, already, perhaps, casts a loving look on some long flaxen-haired swain, who stands with the rest of the young villagers outside the charmed circle, with the immediate result of making the aforesaid youth turn very red, and receive many hearty slaps on the back, accompanied by friendly jokes from his companions. The would-be bride must, however, be careful at the wedding to place her foot first on the square of carpet before the altar prepared for the couple to be married. She will then rule her house and her husband. If he does so, she will have no hand in the household government, but bend always to his will.

Divinations are also sought after, by melting wax and letting it gently drop into a receptacle full of clear water. The wax then forms a mass of all sorts of fantastical figures, whose shadows, thrown on the wall by the light of a candle, are examined with great interest by all present to discover any figures, faces, etc., that imagination or chance may form, on the principle, I suppose, that coming events cast their shadows before. Lead can be substituted for the wax.

Water thrown on the snow, melting it, then freezing into different shapes, from which are augured future events, is another form of "guessing."

Another one used by girls is to throw into a basin of clean water a thimble and a pair of ear-rings. The basin is then covered with a clean white cloth, and each one in turn dips with her forefinger underneath the cloth. The one who is lucky enough to hit immediately on the opening of the thimble and to draw out her finger with the thimble on it, can be certain that in a very short space of time she will marry a very good husband. A curious song goes on during this operation of dipping. A gold ring hidden in a basin of flour is also used.

The sight of certain animals is also supposed to be auspicious. Others have the contrary effect. The Slavians venerated the cuckoo, believing it was possessed at spring time by the spirits. In modern times the peasant always inquires of the bird how many years he will live, and according to the number of times the peculiar cry is uttered, so many years will the inquirer be of this world. Bears always inspire a great respect, and when being hunted are never called otherwise than by the name of *Michael*. Certain days in the year or month are believed to have an influence in the life of some persons.

On a certain day in the summer, the women weave wreaths of flowers they throw into the rivers and streams. In the evening, these wreaths are set afloat with lighted tapers on them. If the taper burns till the wreath is carried out of sight by the current, the wish formed before launching the floating light will be accomplished. I think a custom somewhat similar exists in India.

Playing-cards are much used as a mode of divination. I ascribe, however, to clairvoyance the foretelling of events that come to pass by this method.

I accidentally met in St. Petersburg, a poor woman who had this faculty. She had never seen me, but by her "cards," foretold me many events, the majority seemingly impossible, in all cases highly improbable, events that would happen to me during three years; this was two years ago, and everything predicted has thus far come true. This is the more remarkable, as many minor details of certain events were described to me, that subsequently came to pass to the letter.

This *Gadalia*, as the women who use divinations are called, would never accept money or any gift for her pains; she foretold to many other people to my knowledge, things that have since happened to them; and, as with me, related the whole of their past life. She is but one of a very numerous class of clairvoyants, spread over the whole of Russia. Cups of clear water and looking-glasses are

"PHILOSOPHICAL REALISM."

BY WM. KEMMETT COLEMAN.

The readers of the "JOURNAL" are familiar with the name of Wm. I. Gill, more especially through his publication, in recent numbers of the paper, of an account of his connection with Mrs. Eddy, the high priestess of the so-called, and mis-called, Christian Science—a system of thought that is really neither Christian nor scientific. In Mr. Gill's recent articles he has referred to the publication by him of a philosophical work as one of his gravest offences in the eyes of Mrs. Eddy. It is this work which I now purpose to briefly examine.

The fundamental basis of this philosophy is Realism carried to its extreme limit. According to Mr. Gill, the ego, the I, the conscious personality, is, in the absolute, the only thing in the universe. All things exterior to the organism through which the ego manifests are parts and parcels of the ego. Evolution is always a subjective process, even when external to the organism, and the whole knowable universe is never more than the modes of one individual ego. What is called my organism is only an infinitesimal fraction of the sensible phenomena of which I am the subject. These phenomena, constituting the universe, are a mode of me. Evolution is never the beginning and ending of successive individuals and races. It is always exclusively a change in the modes of existence of the same one individual. The known evolving universe is the evolution of myself only. Its successive phases are myself in those forms and processes. Hence, the so-called known past, is always the present. The alleged pre-actual states of the universe are as really egoistic as any other of our experiences. The conscious ego existed in those states which constituted the origin of its animal and vegetable forms. The nebulous gas, which is an extra-organic subjective state of me now, was a sensation or sentient mode of me then. There could be no plants or rocks or clouds or gas before there was any living being; for these are the phenomena, or conscious modes, of such, and they must always imply such. Before consciousness there was no cosmos nor nebula nor gas, because all these are modes of consciousness. The subject ego is the soul of the world, and this soul of the world is the world.

We never see other men or animals. No other man or animal sees me. What the other calls me is himself, and all the evolution which he supposes he sees is but a successive modification of his own conscious self. Neither our body nor the world beyond has any existence, except as sensible experience. No one ever directly sees anything but himself; for what each person calls other people is not other people, but a mortal mask of his own creation. Each of us creates a world of his own, and imagines it to be a real non-egoistic world, common to himself and all other human beings. Organisms may laugh at the idea of a man always seeing and handling, embracing or fighting, or eating and drinking only himself, and of his being burned or crushed to death by himself, or drowned by himself, or devoured by himself, whether in the form of sharks or worms. But Mr. Gill thinks that this is the only way of conceiving the present or past forms of our existence. The organism is engendered or destroyed by other physical forms which are egoistic; but the ego itself never is, so far as we know, because through all known and knowable mutations the ego persists, else we could not know the mutations.

No being can be strictly the offspring or natural effect of anything in the same universe, because all the alleged products or offspring of each are himself or modes of himself. The child that is immediately known to the parents is the parents; the alleged parent is also the child. Parents are natural causes, not of real children, but only of sign-children, which are modes of self. Those forms which we call our parents and ancestors are our very selves, and not our natural authors or even predecessors. All times, all spaces, are included in the vast capacity of my small individuality. It is, therefore, a logical impossibility that anything in the universe should be the cause of my existence; for, since all that universe is myself, I should then have to be my own creator, and act with creative energy before I had an existence.

The universe—every universe—is one, one individual; but all universes together are not one individual, but many. And these are absolutely isolated from each other. Infinite vacuums between them, and they can reach each other no more than the swinging of bells in airless space will generate sound. How then can intercommunication take place between individual egos or individual universes? According to Mr. Gill, the connection that obtains between the action and utterance of animated beings is wholly supernatural. It follows a law which transcends nature and the universe. This supernatural appointment proceeds from God, the Infinite Personality—He who is the Creator of the universes as well as of the supernatural laws governing their intercommunication. This Deity is not in the universe, the latter being automatic, self-regulating, so to speak. The universe is a living organic whole, not as the organism of Deity, but as the working forms of the human spirit, as the absolute ego. God is the great relative regulator of the mighty clock universes, so as to make them keep time with each other. His creation is instantaneous and final, not continuous. A continuous creation is a self-contradiction. Instead of a pre-exclusion of supernatural agency along the route of the world's movements as impossible or infinitely improbable, the logical course is just the reverse. We must everywhere expect it. As God's existence and characteristic quality as supermundane could be known only by supernatural manifestation, that quality demands perpetual exercise and expression, alike from the necessity of his own nature and the need of his creatures. The old probability against miracles rightly conceived and all supernatural interpositions is now turned in their favor.

Immortality is predicated of the ego by Mr. Gill, and its annihilation is declared to be inconceivable. Man, as an individual substance and force, did not begin his existence with his organic birth. Innumerable were his successive births and lives and deaths before that; for he had previously existed in every type and form from chaos up to mammal. Who will believe, who can believe, that the dissolution of my organism is the utter annihilation of the entire universe? Yet that is the event which constitutes my extinction; for I am the universe, which is only a congeries of my subjective states, modes of the ego. The universe is the lower part of man, and he, as a spiritual being, is all in all. The sun and all the stars and their satellites are but the faint gleams of

his brightness, for of him and for him are all things knowable. Nay, they are he himself, modes of his action and expressions of his nature, and they are only the lower parts of his ways, which in the change which we call death we'll give place to a higher universe—a higher order of psycho-sensible experiences, the present universe being the correlate of the succeeding universe, one ceasing that the other may begin.

Mr. Gill affirms the truth of the theory of metempsychosis or soul metamorphosis. The ego, having successively passed through the various stages of the vegetable and animal worlds, at length reaches the human, and in that stage the process of evolution still continues—the ego, by successive embodiments, passing through all the progressive phases of the human existence, from the lowest forms of humanity, step by step, to the present.

Mr. Gill recognizes the reality of wonderful experiences in men indicative of a latent supra-organic power struggling for freedom and development, as manifested in clairvoyance, clairaudience, slate-writing, etc. The phenomena of modern Spiritualism demand at the very least a suspension of judgment concerning personal extinction by organic dissolution. Doubtless there is a nucleus of fact in the mountain of illusion and imposture which constitutes modern Spiritualism. Let him who says there is nothing else in this movement but fraud and folly beware, lest he be found belying the oracles of the superior gods.

I am not impelled to attempt any extended critique of Mr. Gill's system of philosophy, a faint outline only of some of the features of which I have endeavored to portray above. Suffice it to say that, except in a very few particulars, such as the immortality of the ego and the reality of psychic and spiritual phenomena, my own views are in strong opposition to those of Mr. Gill, most of which latter seem to me quite irrational. I cannot possibly accept the theory of an absolutely egoistic universe. I cannot accept the current idealistic hypotheses of the universe. I am a realist. I believe that the objective universe exists *per se* independent of the ego, and that the ultimate reality is in agreement with the phases of nature as perceived by us. I believe that the *ding an sich*, the things-in-themselves, exist just as we see them; that our states of consciousness (which the idealists say are all that we can possibly feel sure of, and are really the *all-in-all* of existence) give us genuine and measurably correct impressions of external nature as it exists, noumenally as well as phenomenally. I believe most profoundly in the reality, truth and absolute objectivity of the physical universe; and any other conclusion, to my mind, is ridiculously absurd, and sure of rejection by the sturdy common sense of mankind. The material universe of suns and planets, animals, plants, men, buildings, scientific appliances, etc., is not a huge illusion, born of our consciousness, but a grand reality. To me the objective universe is just as real as the subjective, and its myriad forms exist as actualities *per se*, with the qualities, shapes, etc., which they present to us. It is unnecessary, not to say wildly chimerical, to predicate the existence of something radically different behind phenomena, some unknowable something of which the phenomenal is the manifestation. According to this fanciful conception, when I think I see a pig, a horse, a star, a flower, the something that is really there is not, in itself or noumenally, a pig, horse, star, or flower. There is something there that impresses itself upon my consciousness, but what it is can never be known. All that we can know are our states of consciousness, and we can never know the real nature of the supposed physical objects producing those states. Such transcendental philosophy as this I find it impossible to accept. Not that Mr. Gill is an advocate thereof; rather does he partially controvert it, postulating the existence of the material universe as an objective reality and denying the existence of any unperceivable matter, otherwise the unknowable reality of things-in-themselves.

I do not believe in a supernatural Creator outside of the universe, who creates instantaneously and manifests himself incessantly by miracle. I do not believe in the supernatural or the miraculous, or in any *ad extra* Deity, but in the God of the universe, reigning within it, and in the absolute dominance of immutable law in all things from the Divine Being to the minutest atom. I do not believe in the existence of the ego as an individuality previous to its material birth, and I unqualifiedly reject every vestige of the metempsychosis theory. I do not believe that any human being ever did or ever can live more than one life in a material body. I am consequently compelled to reject nearly the whole of Mr. Gill's peculiar philosophy, and I have little fear that it will ever be accepted by the thinking world to any great extent.

San Francisco, Cal.

THEOLOGICAL SUPERSTITIONS.

BY GEO. A. SHUFELDT.

Orthodox theology is just as much of a superstition as is the fetishism of the ignorant natives of Africa. The entire biblical history of the creation of the world and of man, his original purity, disobedience and fall; the imposition of punishment upon the whole race for the sin of Adam; the destruction of the race by a flood; the scheme for his redemption and salvation by a vicarious atonement, are fabulous traditions, demonstrated by scientific research and by rational analysis to be false. There is no truth in any of them, and yet these things are taught to our children by the hypocritical priests of the church as the infallible truths of God. They tell us that the universe was designed by an all-potent, all-wise and beneficent Being, who knew the end from the beginning, and ordained all of these things out of his own will and power; that this design included the sin and total depravity of man; that it included bloody wars, pestilence, famine, arson, murder, and all heinous crimes; that it included whiteness with its terrible ravages, and even embraced hell as the final receptacle for the great body of the race. This stuff they preach from their pulpits, and impress upon the innocent minds of our little ones. No adult intelligent person believes it; they do not believe it themselves.

If these people believed what they preach as to the final destiny of the human family, they are moral monsters; for in the face of certain damnation they continue the propagation of the species in indefinite numbers, when they must know that they are only contributing additional millions to the population of hell.

How it is that intelligent people permit themselves to be misled by these falsehoods, is one of the mysteries which no man has yet solved. Whatever of good there may be in

the church, comes from its sociable and charitable character; but its religious teachings are miserable trumpery. As to any pretence that they are Christians, the thing is a delusion. Let any man compare the simple life and example of Christ, with the lives and methods of these, his modern apostles, and he will find not one of them practicing what the Master preached.

Just fancy His Grace, the Archbishop of Canterbury, riding into London on an ass. Jesus sat down to his simple meal of bread and meat, with the fishermen and the mechanics. Our reverend prelates dine with the splendor of kings; courses of soups and fish and meats, washed down with the choicest wines of France and Spain, and a jolly company of good fellows to sit around the board. Jesus said: "Give all you have to the poor and follow me." Do they do it? They give other people's money to the poor, but are precious careful of their own. Jesus also said, "My kingdom is not of this world," and yet the high apostles of his church are forever seeking places of power and profit. Their organization with its popes, cardinals, archbishops, bishops, priests, deans, canons, and other officials, was created and is maintained to give these dignitaries place and emolument. What a sham! The human reason, in itself of divine origin, rejects these superstitious fallacies, and yet the priests continue to preach and enforce them from the pulpit from month to month and year to year just as if they themselves believed them. They seem to be unconscious of the fact that the human mind has grown out of the ruts of a theology which damns men for a belief and burns them for an opinion.

Rev. Henry Ward Beecher.

The Brooklyn Daily Eagle published a Beecher Memorial Edition, containing incidents in reference to his last sickness, death, funeral, public work, and the views of prominent divines and individuals.

THE DEATH HE WISHED TO DIE.

As Mr. Beecher passed away the clouds that had overhung the city for several days parted, and the most beautiful sunshine streamed into the room. Mr. Seecomb pointed to the window and the thought was common to the minds of all that a symbol had been given—a reassurance. After the dark clouds of illness there came the sunshine, the brightness, the warmth and joy of heaven. That is what the mourners whispered to each other as they stood looking at the still, peaceful face of the great orator.

It was Mr. Beecher's expressed wish that he should die as he did, enjoying his full powers up to the last sickness, and that that sickness should be brief. He had a perfect horror of growing less vigorous mentally. He dreaded more than anything else that any sign of decay might be discovered in his writings, speeches or sermons.

REV. DR. TALMAGE'S ADDRESS.

The Roman Colosseum, the largest amphitheater in the world, capable of holding 80,000 people, would not have been large enough to hold all the persons who would to-day like to have attended these funeral rites, and hence these overflow meetings. It is a beautiful thing in human nature—the disposition to speak well of the dead. It is a mean thing in human nature that we are apt to postpone until after their decease the praises that were due the living. Post mortem eulogies are often an attempt to make atonement for ante mortem injustices. There will be two ears that to-day will not hear one word of appreciation, and there will be two eyes that will not read one word of complimentary journalism—the eyes, the ears of the mighty man for whose obsequies we are convoked. We commit his immortal spirit to the bosom of a living God. But how much we shall miss our friend! Great charities will present themselves upon our platforms, but his voice will not be heard to plead for them. Times of national crisis will come, but he will not be here to champion the right. The great conflict between the forces of God and the forces of sin seems gathering for an Armageddon, but his battle ax will not gleam in the fight.

THE REV. ROBERT COLLIER'S SERMON.

Since the death of Luther, 340 years ago, the death of no man in sacred office has so touched the hearts of the nations. Though he was 74 years of age no one looked upon him as old. He was the great leader of the American pulpit, and no one in this age, save the Grand Old Man in England, had so much enthusiasm, courage and ability for the work he had to do. His theology was as broad as the world itself. It was not theology bound with an iron band such as they would bind on at Princeton and Andover. That is all well enough for those who love such bondage. Because Beecher was not bound with bonds made by man, and because of his noble work for humanity all these years, I thank God that he was not a systematic theologian, but just the great, free reasoner we knew him to be. He needed the whole Republic first for his growth, and then the whole planet for his ripening. He was not of flower-pot growth. He was a giant in the great woods. As well might they seek to confine Niagara in a flower-pot. Greenwood is now as sacred as Mount Vernon.

TRIBUTES TO THE DEAD CLERGYMAN.

Judge Osborne, of the City Court, said: "I always felt a profound admiration and respect for Mr. Beecher and have regarded him as one of the greatest men of our country and of our age. His death is a very great loss to our city, a loss which everyone will feel personally. His genius was marvellous, and coupled with his strong human sympathies, probably gave him a larger personal following than any other man in the country. His death makes a great gap in Brooklyn."

Judge Henry A. Moore of the County Court said: "What can I say, what words can be used to express the sense of loss? I considered Mr. Beecher one of the greatest men of our time, and his death is a public calamity." The number of those present at the church on one occasion who had formerly belonged to the congregation was noticeable. Of these ex-Surrogate Dalley spoke and paid a high tribute to Mr. Beecher, who, he declared, had been created by God for the age in which he lived. Other speeches were made by A. B. Davenport, W. B. Boerum, Mr. Hart and Mr. Halliday. The assistant pastor said that he did not feel that the time had come for him to speak fully. He wanted the people to get rid of the idea of death, since Mr. Beecher was not dead, but alive forevermore.

MR. BEECHER'S OWN VIEW OF HELL.

If a man believes in the conscious torment of men, eternal, conscious torment in hell, if he ever smiles, if he ever gets married, if he ever goes into convivial company with jest and joke, he is a monster! I have this to say, that so far as my own personal belief is concerned I work by hope and love, and inspire, as far as I can, these as the working forces in my people, and not fear—except in

those words of fear that spring from love-filial fear, and so on; but, as regards the future, I believe that Christ taught simply this: That moral character went on from this life into the other, bearing the same general tendencies with which men live here. In regard to the doctrine of hell as taught by the barbaric theologians of the Middle Ages, and as taught by the very many barbaric denominations, yet I say that it is not according to the mind nor the will of the New Testament. But I do believe our Lord taught us that living selfishly and corruptly here would bear such fruits in the life to come as to make it the interest of every man to live righteously and rightly. The doctrine preached by sincere, gentle minded men wins my respect for them; it is for the rancorous, red mouthed men that are preaching hell fire and damnation, and going home to drink their wine and eat their bread and meat—it is for them that I have no allowance—because this doctrine is everything—it is everything if it be true, and the world ought to be in tears and pleasures ought to be unknown under such circumstances.

MR. BEECHER'S LAST LITERARY WORK.

THE CACKLING HEN.

Although laying an egg is a daily operation, it is none the less a serious and meditative fact. On the nest she ponders. The very secret of living organization is beneath her. Science has proclaimed *ad ova omnia*. She does not know this but she feels it. Nature is working mightily within her.

But no sooner is the nest richer by an egg than a new act in the drama of life is set. No more secrecy. No more silence of reserve. All the world must know the good deed done. If the nest is on high the hen flies down with queer outcry, between a scream and a cackle, but as her foot touches ground the proclamation begins in regular form: "I have done it." "I have done it." "Laid an egg." "Laid an egg." Far off the tidings roll. The distant barnyards sympathize and send back congratulations. But at home. Who can tell the joy which fills every feathered bosom? The glattly rooster expands his throat, cackles answers cackle, now the rooster, now the hen, and it is difficult to understand which of the two laid the egg. After a while silence is restored until another hen comes out crying "I too, I too," and the unwearied rooster sings bass to her soprano. Thus it goes on through the morning. Few birds lay their eggs except in the early part of the day.

MR. SAGE'S PROPOSED MONUMENT.

It is said to be doubtful whether Henry W. Sage, the Ithaca lumber merchant, who bequeathed a fund for a monument for Mr. Beecher in a will made some time ago, will consent to its erection while he (Mr. Sage) is still alive. Mr. Sage drew the will referred to twenty-three years ago, while a member of Plymouth Church. There is no doubt that a monument will be erected to Mr. Beecher on the death of Mr. Sage, as the gentleman has declared that he is resolved that this should be done. Mr. Sage says he did not call on Mayor Low's committee yesterday, for the purpose of discussing the project. He simply called at the Beecher home, paid his respects to the bereaved widow and then returned to New York. While there he met Deacon White and other church functionaries, but no measures looking to the erection of a monument or any subject kindred thereto was mentioned.

THE ANDOVER CONTROVERSY.

BY M. A. CLANCY.

It seems that this controversy has grown out of the publication by an Andover theological professor of a book entitled *Progressive Orthodoxy*, with the teachings of which as to the question of whether the heathen shall have an opportunity for probation in a future life much antagonism has been aroused among the Congregational denomination; and Prof. Smyth, the author of the book, with certain other professors who apparently agree with his views as therein published, has been placed on trial before the Board of Visitors of Andover Theological Seminary as holding and promulgating views not in accordance with the creed of the church. It is substantially a trial for heresy in holding and teaching that the heathen who have not heard of the Christian religion shall not be consigned to eternal perdition without a chance in a future life of having such a hearing vouchsafed to them.

Three things are suggested by this controversy:

1. The inconsistency of this doctrine with the spirit and progress of the age.
2. The absurdity and arrogance of the foreign-missionary movement in its present intent and purpose.
3. The nature of Christianity, as distinguished from theological or mythological forms of religion.

First. The inconsistency of this doctrine with the spirit and progress of the age. This inconsistency was evidently felt by the Andover professors who are now being tried, really for heresy, though technically upon other grounds. As intellectual men, they must have become acquainted with the general fact lying at the basis of all our criminal jurisprudence, namely, that no man shall be condemned or punished without a hearing. After a struggle ages long against the injustice perpetrated upon individual rights, the triumph of this right to a hearing by the accused before judgment is passed upon him has been finally achieved; and no man can now be deprived of any personal right under the law without a hearing. In fact, it may be said that this right lies at the basis of all the great steps in development of the law—Magna Charta, trial by jury, and protection against unlawful seizure and confiscation. These Andover professors must have become impressed with the fact that the foreign-missionary movement is based in total opposition to this principle.

According to the interpretation of the dogma as heretofore held by the denomination, the heathen are condemned to punishment, and that of an everlasting and irremediable character, if they have not heard of the Christian scheme of salvation. This is so clearly at variance with the principle of law adverted to, that these accused professors could not find it in their hearts and consciences to attribute to God an act which, according to the highest standard of human thinking and legal action, could only be characterized as against common sense and reason, justice and humanity. Either God is less just than man, or man, in his attempts at establishing what he conceives to be justice, is following an *ignis fatuus*, and is deceiving himself as to the very foundation of truth and of right. Again, if man so mistakes the principle of justice in guaranteeing a hearing before condemnation and punishment, how can he be qualified, with such fallacious mental constitution, to receive, much less comprehend the dogma that it is right for God to punish without

such hearing? Is man better, more just, more righteous than God?

Second. The absurdity and arrogance of the foreign-missionary movement as at present conducted are shown, first, in the fact that it attempts to convert to another form of religious belief a people who, in the first place, have no desire for such conversion, and who in the next place have a religion of their own which is perfectly satisfactory to them, and is eminently adapted to their mental capacities, being the natural outgrowth of their mental climate, age and surroundings, just as are all their other institutions. Why should we attempt to force our religion any more than our language, or our architecture, or any other of our forms of art upon a people foreign to us? The futility of the missionary movement among the Hindoos, with whom more effort has been expended than with any other people, is illustrated by the difficulties in presenting to the Hindoo mind the "Story of the Cross." The intelligent Hindoo listens in apathetic silence, and not being sure that he has heard aright, questions the missionary, we will suppose, somewhat in this wise:

Q—You say Christ was an incarnation of your God? Yes.

Q—That he is the only incarnation you have? Yes.

Q—That he suffered on the Cross for three hours? Yes.

Q—And then died? Yes.

"Well," continues the patient and amiable Hindoo, "how do you suppose you can make any impression with such a story as that upon us, who have had already nine incarnations of one of our gods, Vishnu, and are waiting for the tenth; who have millions of gods where you have but one, some of whom, instead of suffering for three hours on a Cross, have suffered for fifteen hundred years by being roasted on red-hot plates of iron, and didn't die even then? Do you suppose your little shriveled theology can make any impression upon us? We are satisfied with our own religion, and can only suggest to you, in a friendly spirit to give over all attempts at such delusive undertaking. If your theology suits you, ours suits us."

We may well suppose that such an answer must be discouraging to the honest and sincere Christian missionary. How to meet such a state of mind in the heathen is no easy task; and many a poor missionary has felt the difficulty and labored with utmost effort, but vainly, to overcome it.

Now let us suppose the missionary, instead of going to the heathen to teach him a new religion of which he has no conscious need, goes with the request to be taught what the heathen may have to impart. Here is an entirely new relation of the parties and shows at least modesty on the part of the missionary. The heathen, instead of being put upon the defensive, is in the position of a host entertaining a guest, and does his best to impart the required knowledge. No antagonisms are aroused; on the contrary, friendly relations are established; and it is not unreasonable to suppose that, after having satisfied the inquiries of the missionary, the heathen will be in a position, mentally, not only to receive something in return from his guest, but will be inclined to make inquiries concerning a religion which he may suppose differs from his own. We can well imagine that, with such cordial relations between the parties, much more progress can be made in the way of enlightening the heathen as to the excellence and superiority of the Christian over the heathen system of religion.

Third. This brings us to the consideration of the third point suggested by the famous controversy, which is, what is the really distinguishing characteristic of the Christian over other forms of religion, that is, if it has any such characteristic? It is evident that, so far as the miraculous element is concerned, the Christian has no preeminence over other forms, for, as may be shown, the Hindoo is vastly superior to the Christian in this respect. Where the Christian has but one God, the Hindoo has millions, and, as before stated, where the Christian has but one incarnation, the Hindoo has already nine and is waiting for a tenth. Besides these special elements, the whole scheme and scope of the Brahminical theology or mythology is so much more gorgeous and wonderful, so much more full of the miraculous and almost unimaginable, that the Christian appears at great disadvantage when compared with it.

Now if there is an element distinguishing the Christian religion it must be found in some other direction than the miraculous, though it is evident it is not entirely destitute of that even. Let us see if we can find what that element is; and to do this we cannot do better than consult the record of the teachings of its founder. He laid no particular stress upon the wonderful miraculous character of his works but did call special attention to the words which he uttered. He says:

"Heaven and earth shall pass away, but my words shall not pass away." Here is a pre-eminent importance attached to his words, indicating some quality in them which he deemed superior to all other things. What is this quality? He gives an answer to this question in no uncertain language. At another point he says: "The words which I speak unto you, they are life and they are truth." If these are the substance of his words, we can at once understand that "life" and "truth" are not subject to change, but must be considered as eternal, enduring even after heaven and earth should pass away. If this view be correct, we can also understand that these elements, life and truth, which were the essence of the words which he spoke, are not addressed, like miracles, to the mere wonder-loving human sentiment, but must be cognized by the higher powers of reason and judgment, because life and truth are not visible, addressing themselves to the external senses, but are perceived or understood by the rational faculties. In other words, the true Christian religion is not apprehended by observation, but comes to man's consciousness through the development of his interior, spiritual nature, by meditation and contemplation of the words uttered by its founder. Or, to state the matter in still different form, true religion is of purely spiritual growth emanating from a spiritual source, and addressing itself to the spiritual nature of man, and bringing him into harmony with the laws and principles of universal being.

It needs no demonstration to the spiritualist that, under this definition, Spiritualism is essential and true religion; and that whatever is eternal and enduring in all forms of religion, whether Christian or heathen, is the spiritual element to be found in them, and which preserves them from utter and entire destruction. "Heaven and earth shall pass away, but my words [which are life and truth] shall not pass away."

M. A. CLANCY.

Washington D. C., March, 1887.

A number of Afghan tribes have promised to support the Ameer's threatened holy war against Russia.

Woman and the Household.

BY HESTER M. POOLE.
(105 West 29th Street, New York.)

HOW TO MAKE THE WORLD BRIGHT.

How bright and fair the world might be,
Were men more often known
To try and mend—not other's faults—
But, better far, their own:
Did we but try mankind to teach
A nobler, better way,
Not merely by a formal speech,
But actions, day by day.

How bright and fair this life might be,
No more a troubled dream,
If men would live for what they are,
And not for what they seem:
Did we but garner less of wealth,
Which leads so oft astray,
And more of mind and soul delights,
That can not pass away.

How bright and fair this world might be;
What marvels 'twould unfold,
If men would do one-half for love
That now they do for gold;
If we to truer, simpler ways
Were only more inclined,
We then should learn life's choicest gifts
Are health and peace of mind.

—Anon.

Dr. Kate I. Kelsey is city physician at Menominee, Wisconsin.

Charlotte M. Yonge is now in her sixty-third year. She began to write in 1854, and one hundred and twenty books of various sizes, bear tribute to her incessant energy.

Rose Terry Cooke, with common sense, says, Never mind whether they are your own children, your step-children, or your children by adoption, see that they mind when they are spoken to."

A North China paper gives an account of one of the most severe operations known in surgery having been successfully performed by a woman, Miss Elizabeth Reinsnyder, of the American Woman's Union Mission. This lady is now engaged in founding a hospital for native women at Shanghai, which is being designed and constructed with all the recent improvements in sanitary science.

An Oregon woman mentioned in the Pendleton Tribune, constructed a box which would hold her baby, and which could be attached to her plow and her cultivator, and was thereby enabled to do a good job of farming without getting out of her sphere.

Dr. Annie Ellers has been sent out to Corea by the Presbyterian Board of Missions. She resides at the capital, is physician to the queen, and has so won favor in the royal household that the king has purchased five buildings for a royal hospital, two of them to be used exclusively for female patients.

A new industrial school for women has been established in Warsaw, making the eighth in that city. There are only three in the rest of the country. None of these schools receives any assistance from the State, being supported by special societies.

Mrs. Clara Chapin of Franklin, Neb., who, until a recent change in the management, edited one of the pages of the Republican Valley Echo in the interest of women, says that during this time the paper lost three subscribers because of its attitude on the woman question, but gained three hundred. One of the three wanted his paper stopped because he couldn't get the thing out of his head.

Mrs. A. S. Dunaway, who has lately sold the New Northwest, has been the greatest woman traveler of the West. She has spent many years in active work, and recently wrote: "We have delivered in the past year one hundred and eighty-one lectures, as against two hundred and nineteen the previous year. In delivering these lectures, we have traveled, in season and out of season, over three thousand miles, going by stage, rail, steamer, buggy, buckboard, and afoot."

Lamadrid, the lady who has inaugurated the plan of erecting booths in different parts of the city and supplying meals to the poor at one cent a meal, has been the subject of both praise and censure. Her object is praiseworthy, but objectors declare that she is attracting a large number of tramps. An officer in the Bureau of Charities and Corrections, said: "Deserving poverty is shrinking and meagre; we have to seek it. Began poverty is blatant and obtrusive. After this bureau was established, we found that there were some applicants borne on the books of half a dozen societies and receiving aid from each, and more than all, needing aid from none." On the first of March, Mrs. Lamadrid had dispensed thirty thousand meals.

WOMAN IN RUSSIA.

An article in *Lend a Hand* gives an interesting account of the condition of women in Russia. It is only a few years since they were in a state of abject slavery. Two centuries ago the treatment of a wife by her husband was too brutal to be described. Then the riding whip was the instrument of his power. To-day, their relations are those enjoyed by civilized people in all lands.

It seems that Peter the First enacted a law that women and men should gather themselves together into "assemblies." This law met with the greatest resistance, and he was forced to issue a decree making the "assemblies" obligatory, and explaining how the sexes should bear themselves toward each other, and what should be their topics of conversation.

From that time to this, the change seems almost like a miracle. Until now, no European nation is known to have accepted the testimony of a woman, as expert, in a case of insanity. Such a case has just happened in Russia, where a woman was the patient. Five years ago this could not have happened.

Equality in the education of the sexes has not been established without strong resistance on the part of the government. But that resistance has been overcome. Professors of history at the universities were at one time forbidden to allow the mention of the French Revolution in their classes. With such narrow ideas on the subject of education, the obstacles to reform can be imagined; but the movement has been so strong that government has been obliged to yield to the wishes of the people.

About the year 1859, the women began to clamor for university education. Their admittance was forbidden, and they went to France and Switzerland. The government was led, at last, to believe that these women, on their return, would promulgate even more liberal ideas than if allowed the education they sought at home. This was the strong point that gained them their concessions. A "simulacrum," not unlike the annex to American Universities, was established at St. Petersburg and at Moscow, but this innovation came not through the government but by private means. Later, medical lectures were given to women in St. Petersburg.

When the war with Turkey was declared, many women students offered their services to the government, and they proved so zealous, faithful and intelligent, that the report

of the medical inspector was full of enthusiasm. Government awarded medals to the women who had served, but their greatest reward was in feeling that their rights were recognized. To-day, in Russia, there are nearly four hundred women physicians; in France there are not more than twenty or thirty.

The government is convinced now, that the higher education of women with men tends to elevate rather than lower them.

TRAINED NURSES.

Charles F. Wingate, the eminent philanthropic sanitary engineer, writes in this way concerning woman's work:

"The true friends of the poor are the trained nurses who visit them in distress, bring food, medicine, and, better still, the inestimable gift of personal sympathy and intelligent instruction. The simple story of the daily work of these nurses is most affecting. No women are more truly ministering angels. Few sacrifices could be greater to a person of refinement than to remain for an hour in a squalid tenement, making the fire, bringing water from the hydrant, bathing the sick mother, and combing her greasy locks—in short, performing the most menial service cheerfully and heartily. By such services these missionary nurses make warm friends of their patients and their neighbors, and prepare the way for, wonderful reformations. I have seen women who had formerly been wretched drunkards, clothed and in their right minds, in decent homes with their children about them."

This testimony agrees with that given by the best men and women and by reason, viz.: that individual effort is necessary to help any reform. Units compose the mass, and the work must be for and with units. She who influences two or three persons for good, may set influences at work which shall benefit an untold number. For each of those so blessed and helped, in turn become teachers and helpers of others, and the widening and increasing circle keeps enlarging and growing through all time.

If we only realized the fruitfulness and saving power of good,—if we only lent ourselves with all our strength to its gracious beneficence, how royal a thing might life become, ere we go into that broader and higher life of which this is only a beginning.

Early April Magazines Received.

THE POPULAR SCIENCE MONTHLY. (New York.) Dr. William A. Hammond draws in the opening article of the April number, on Brain-Forcing in Childhood, a vivid picture of the evils of the book-reading process. In Astronomy with an Opera-Glass, G. P. Service shows how much can be done with simple instruments. In Social and Physiological Inquiry, Dr. H. D. Chapin views scientifically a problem with which the trade-unions are trying to cope. Bird Migration lays out a plan of work which every lover of the observation of Nature can follow. Professor L. R. F. Griffin describes A Remarkable Explosion of a store of dynamite which took place near Chicago last August. L. W. Roberts gives an account of Turpentine-Farming. A paper on Scientific and Pseudo-Scientific Realism is given. The Editor's Table and the other departments are quite up to their usual standard.

THE ECLECTIC. (New York.) A seasonable paper in the April Eclectic is The Scientific Basis of Anarchy; A. G. Bradley is the author of a paper entitled The Doctor: an Old Virginia Fox Hunter; Our Noble Selves is an assertion of the superiority of the present age. A highly suggestive contribution is found in Rivalry in England and Russia; Mme. Adam's personal sketch of Paul Bert is very entertaining; Notes on New York give the impressions of an American after years of absence. The Mir and the Police ought to command the closest attention. There are several poems, sketches and other minor articles, well worth the reading.

WIDE AWAKE. (Boston.) The frontispiece of the April Wide Awake is an Easter morning of lilies and chanting children. Easter Poems follow most appropriately. There are also entertaining papers and stories by good and popular writers. Mrs. Bolton in her successful women series, writes about Marion Harland. Howling Wolf and his Trick-Pony will attract much attention by those interested in the Indian Question. There are several delightful talks with the readers by Mrs. T. Fields, Miss Guiney and others.

THE FORUM. (New York.) Contents: Manual Training in Public Schools; Socialism and Unsocialism; Woman Suffrage Problems Considered; Books that have helped me; Do we need Prohibition? For Better, for Worse; Remedies for Municipal Misgovernment; The typhoid fever bugbear; Practical use for the Balloon; Confessions of a Quaker; The Reality of a Sea-Serpent.

BUCHANAN'S JOURNAL OF MAN. (Boston.) Contents: Psychometry; A Modern Miracle Worker; Human Longevity; Justice to the Indians; Miscellaneous Intelligence; Outlines of Anthropology.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.) An interesting table of contents is prepared for this month's readers.

New Books Received.

NATURAL LAW IN THE BUSINESS WORLD. By Henry Wood. Boston: Lee & Shepard. Price, 75 cents.

PROGRESS FROM POVERTY. Review and Criticism of Henry George's Progress and Poverty, and Protection or Free Trade. By Giles H. Stephens. Chicago: Chas. H. Kerr & Co. Price, 25 cents.

WOMAN. By Saladin. London, Eng.: W. Stewart & Co.

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, April 9, 1887.

Priestcraft Then and Now.

Not by watching the passage of months and years, but of generations and epochs, can we note the progress of humanity. Often following a zigzag or tortuous course like a railway which winds upon itself in ascending a mountain, mankind moves forward even when appearing to go backward. Probably a celestial engineer can see, that, on the whole, the path taken is the best under the circumstances. To the earthly observer it would seem that to bridge a chasm here, or take a short cut up a steep grade there, would be a saving of time and strength, but neither the workmen who construct the road nor the instruments they use, are perfect. Every generation brings, or should bring, increased wisdom to the task of construction, and every one criticises its predecessor, as it is itself criticised in turn. And still the work goes onward and upward.

In "The Emancipation of Massachusetts," by Brooks Adams, a grandson of John Quincy Adams, we are brought face to face with the path by which the colonists journeyed nearly three centuries ago. It was a rugged and bitter passage to higher and better conditions, made so not only by natural obstacles but by the bigoted rule of a priestly class. The book is a stern indictment of the methods of those sacerdotal engineers.

It is not necessary to go over the persecutions of Quakers and witches, but it is well to note that these terrible cruelties were committed at the instigation of priests, if only to show the difference between that time and this. It needed then but a faintly expressed doubt of some technical point of Calvinistic theology to cast the doubter into prison, to whip him till he weltered in blood, to drag him through snow in bitter, wintry weather, and to despoil him of his possessions and banish him to a distant and desolate province. And all these enormities and more, sometimes ending in the death of the victim under the most frightful series of cruelties, came about because the doubter had a heart more full of love and charity than his persecutors.

The narrow zeal which committed crimes in the name of the Christian commonwealth it sought to establish, has passed away forever. Church and State were one, and that one the Church, in the dream of the governors and officers of the colony. Church members, only, were allowed the franchise, and the gospel was preached in anything but a Christian spirit. The whole tone of that narrow, bigoted, restricted life, was as different from that of this life, as if the two belonged to separate planets.

Yet, it cannot be denied that they possessed some virtues which their descendants would do well to remember. Respectful to their parents and elders, counting the real and invisible as above the temporal and perishable, they believed in many things heartily and honestly, though blindly; and that belief which permeates the whole nature, and makes the future of tremendous import, produces stalwart and sturdy men, not light and idle triflers. Mental emancipation and the destruction of priestcraft has failed to destroy the imperishable fruits of such vital qualities.

Not so very long ago and the priest was set beyond and above the pale of common life. Living on a platform before which men bowed reverently, he was regarded as something higher and better than others. It was enough to spoil the wisest and best; it made the weak wicked and tyrannical. No surer method can be devised to ruin a man than to set him on a plunse and regard his utterances as oracles.

The great Brooklyn preacher suffered from this elevation. Multitudes hung upon the slightest word of Henry Ward Beecher, and his congregation pampered his faults and

weaknesses. Hero-worship bore some of its usual fruitage. It was not women only who were subject to his psychological power; many men were his veriest slaves.

Breadth and generosity, sweetness and tenderness, spontaneity and variety, these were all included in the sources of his power. It is curious to note that, though priestcraft has lost its hold upon social life, the priestly influence remains wherever the psychological power is great.

Such men as Beecher, large of lung, ample in girth, full of stature, are great reservoirs of magnetic force, which they rapidly gather from food, air, sunshine and all the resources of an abundant and exhaustless nature. Ministered unto, also, by admiring friends and associates, they grasp with unconscious selfishness the vital life of their companions. But whatever is thus absorbed they pour out in full measure, matchless bursts of eloquence whenever they are inspired by the theme and the audience. A focus of magnetic light and warmth they reflect back upon their hearers whatever they have stored, and men look up to them with something of that awe and wonder with which the priest of three centuries ago was regarded.

The same sentences enunciated by an attenuated, bloodless man, would carry little weight, except to those of similar temperaments. Most persons are susceptible through magnetism flowing from a large semi-lunar gait; it is only the few who are in sympathy with a finer and higher development. The philosopher alone understands how and why those of very fine and high spiritual temperament find "fit audience though few."

Ingersoll on M'Glynn.

The vast amount of padding required to make one of the blanket sheets which the daily press indicts upon its Sunday patrons is something wonderful to behold. The only merit this filling has is the wage-earning opportunity it offers to printers. A specimen of this stuffing is a copyrighted article in last Sunday's edition of a Chicago paper, under the attractive title of "Ingersoll on M'Glynn. The Great Positivist's Opinion of a Noted Controversy." The lawyer who has gained more renown antagonizing theology than he did in fighting southern confederates, repeats a large part of the lecture which he has been declaiming for years under different titles to large and mixed audiences. All there is in this "essay" about M'Glynn, his action and the principles it is based upon, can be put in twenty lines; the remainder of the two columns may be found in newspaper reports of the "positivist's" lecture or in either of his books.

The only additions the JOURNAL would suggest to make this copyrighted contribution completely characteristic of its author would be to attach his opinion of civil service reform and of the legal profession. "The lawyer," says Ingersoll, "is merely a sort of intellectual strumpet. He is prepared to receive big fees, and make the best of either side of any case. He is a sort of burglar in the realm of mentality." Of civil service reform, this high authority on religion, law, ethics and political economy said in his defence of Squire: "Civil Service reform is the last refuge of an unsuccessful politician, self-denial run mad, a combination of absurdity and hypocrisy." A man is continually photographing his real character by mouth or pen. Do the foregoing glimpses reveal a character on which the tolling masses can rely for devotion to their interests? Do they satisfy the rich that in the impending crisis justice will be the guiding principle of this noted platform orator and professional protector of criminals?

Psychical Subjects in Secular Papers.

The rapidly increasing space given to psychical matters by the daily press, evidences the wide and growing interest of the general public. The Sandusky (Ohio) Daily Register has a correspondent in Washington, who writes most interesting letters. Below the JOURNAL gives the first paragraph of one published lately by the Register:

The most remarkable newspaper that I know of is one published in Chicago and called the RELIGIO-PHILOSOPHICAL JOURNAL. This is a journal devoted to questions of psychical research and its branches, and derives its information from all over the world, having correspondents stationed in Russia, Germany, England, France and Italy to gather what is curious and interesting in regard to mentality. India, too, furnishes a store of knowledge of a recordable nature, owing to the interest evolved since Sir William Jones told the western world, seventy years ago that a whole literature lay open in the East to whoever would take the trouble to learn the language it was clothed in. Since then Muller and a host of others have given their time to deciphering the legends of old contained in these mystic pages written on palm leaves or parchment, or cut into solid rocks of the mountain temples. The outgrowth of all this has been a study of mystical subjects connected with the religions of the people of the Hindoo-European races, their manners and customs and all pertaining to them. The best minds of the age, trained to scientific methods, are sifting and soring, using the sword of truth to some purpose. The upshot of all this added knowledge has been that the western mind is now inquiring into many things before looked upon as mere riddles of superstition, and denominated mesmerism, clairvoyance, etc., of which hypnotism has attracted much attention among the French scientists. It has advanced from its old rank of a species of mountebank to its true place. The researches of Mesmer, Reichenbach and others prolonged with German patience over years of experiment, have proven without a doubt the existence of hitherto unknown forces in nature lying at the very roots of life, and playing the strange tricks that so frightened the untutored mind.

Good Study for Spiritualists.

The Book Committee of the Methodist church met in New York last month, and some facts in their reports are good studies for Spiritualists. In the past year, 13,078,500 numbers of Methodist publications were printed. Total of books and periodicals sold in all the depositories over \$1,000,000. All this has grown up in a century. In 1789, the Methodist book concern started by borrowing

six hundred dollars from John Dickens, its book steward and founder, who issued its first book, "Imitation of Christ," a Catholic book of great spiritual fervor, translated by John Wesley, who had a genius for good things of that kind, and was broad enough to like them whether from Catholic or Protestant.

This great growth tells of a deal of church pushing or managing not wholly commendable; but it tells, too, of a great deal of deep and earnest devotedness and self-sacrificing work, which is commendable and worthy of all imitation. Spiritualists often declare that they have the best gospel in the world. Are they doing their best to promulgate it? Or are they paying fifty dollars a year for pew and preacher in some popular church that falls to half meet their spiritual wants, and a dollar or two to some spiritual speaker or medium? Do they pay one-tenth as much to sustain our journals and circulate our excellent books as they pay for the same ends in some fine church?

We do not doubt but that, if the Spiritualists in the range of country over which the Chicago Methodist book depository reaches, bought as many books in proportion to their means and numbers as the Methodists do, we should have a large increase of sales. Equally well would this apply to the circulation of our journals. It is fortunately true that the fear of the wrath of God and of eternal torment are not scourges to drive people into the support of Spiritualism, or of any form of liberal faith, but shall we not do more for the love of heaven than from the fear of hell? In apostolic languages it may well be said, "Beloved brethren, think of these things."

The Tyranny of Labor.

The tyranny of labor is sometimes as cruel and unjust as that of capital. An instance of this kind is the action taken last Sunday by the carpenters of this city. Last week they made a demand for eight hours' work at thirty-five cents an hour. In some cases this demand was complied with, in others the employers offered to compromise, and hereafter to make new building contracts on a basis that would enable them to pay the price demanded. On Sunday last at a mass meeting of union carpenters, a resolution was adopted to the effect that no union carpenter return to work until all are reinstated at the advance, and that all the bosses willing to concede the demand be compelled to assist the union in forcing the others to do likewise. As no reporters were allowed at the meeting only the drift of the resolutions can be given at this writing. The managers of the Carpenters' Union it will be seen propose to domineer over bosses who have already met the advance and compel them to shut up business and become emissaries of the Union in the effort to force all the bosses into the advance. It is unnecessary to dilate upon the gross unfairness of this scheme, it will be apparent to any lover of justice after five minutes' consideration. This action is unquestionably instigated by the covert anarchists whose tools the carpenters unwittingly allow themselves to become. The JOURNAL hopes that the better judgment of these men will gain ascendancy and that they will keep strictly within the limits of justice.

The 39th Anniversary at Detroit.

The anniversary exercises at Detroit, Mich., were held at Fraternity Hall. The meeting was favored with singing and instrumental music by Mr. Torrey, Superintendent of Telegraph Department, Mich. Cen. R. R., assisted by two lady members of his family. The Tribune of that city says:

Dr. J. K. Bailey of Scranton, Penn., delivered an address one hour and a half in length. He spoke of the rise and growth of modern Spiritualism, and asserted that when the history of the doctrine had practically culminated there would be no need of prohibitory statutes. The doctor said he did not believe in the accepted interpretations of some of the words spoken by Christ. He rather gave them a Spiritualistic construction.

Mrs. Helen Stuart Richings, of Boston, formerly fashion editor of the Free Press, was introduced. Mrs. Richings is a woman of middle age and rather prepossessing appearance. She is a recent convert to the faith. After rendering Will Carleton's "The Ride of Jennie McNeal" in fair style, Mrs. Richings gave an exhibition of psychometry with some success. By feeling of a glove, handkerchief or any other article used about the person she read the character of the owner.

Reforms and Reformers.

Every intelligent observer knows that Spiritualists, collectively and singly, with hardly an exception, are earnest advocates of temperance, woman suffrage and equal rights for all. Many of the most prominent and efficient leaders are known to be either openly or secretly Spiritualists. In some instances their belief is held in the background in order that they may the better accomplish their special mission and do their chosen work at a minimum of friction with those of varying views who labor with them. The JOURNAL calls attention to the resolutions adopted at the Spiritualists' anniversary meeting in Grand Rapids, March 25-26, and embodied in the report published on another page.

The JOURNAL congratulates itself and readers on the acquisition of a new and talented correspondent in the person of Mr. G. D. Home, a son of the noted medium D. D. Home. Young Home inherits to a considerable degree the sensitive temperament of his father and combines therewith the strong and fine traits of his high-bred Russian mother. His natural abilities have been developed and trained in the best schools of continental Europe, and the JOURNAL looks to him as one who will yet accomplish much for Spiritualism.

GENERAL ITEMS.

J. J. Morse is now filling an engagement at Washington, D. C.

The anniversary exercises at Metropolitan Temple, San Francisco, were a great success. A report will be published at an early date. Judge Holbrook attended the Anniversary celebration at Cincinnati. He says it was a grand success.

Solon Lauer of the New Theology Herald was married the 21st ult., at Jamestown, Pa., to Miss Addie Nichols.

Miss Nebbitt and Mrs. Walters, two leading ladies of Greenville, S. C., are creating a sensation by their enthusiasm in behalf of woman suffrage.

Dr. D. P. Kayner has returned from New Mexico and may be addressed in care of this office, or at St. Charles, Ill., during the month of April.

Buchanan's Journal of Man has reached its third number, February, March and April having been issued, and now for sale at this office; price ten cents a single copy, or one dollar per year.

On the condition that he sign the pledge, ladies of the Woman's Christian Temperance Union at Moorestown, N. J., bought the entire stock in trade of a saloon keeper and destroyed it.

That portion of Mrs. Watson's lecture in the JOURNAL of February 26th, which refers to the astronomer, should read: "The best astronomer in the world cannot show you Jupiter's moons without the aid of a telescope."

Mrs. E. L. Watson lately delivered a lecture at San Francisco, on "Like Attracts Like—Responsibility of Mediumship," to at least fifteen hundred people. The question, "Should spirits be consulted on business?" was answered in the negative.

Dr. J. K. Bailey is on a westward trip. He spoke at Utica, N. Y., March 20th; at Detroit, Mich., in Day's Fraternity Hall, a conference meeting, the 27th, 31st (anniversary meeting), and April 3rd. He desires engagements. Address him immediately at Battle Creek, Mich., General Delivery, or his home address, box 123, Scranton, Pa.

J. Madison Allen has been lecturing in New Orleans for the past two months with gratifying success. The city press has reported his lectures quite fully. He writes the JOURNAL of his intention to start northward soon, and may return by the river route to Memphis and St. Louis. He would like to hear from societies anywhere in the West, and may be addressed at 230 Camp street, New Orleans, La.

Mr. W. T. Brown has left Rochester for a time on a visit to Boston. A correspondent writes that Mr. Brown "lectured in the Hub on Sunday, the 27th ult., to a large audience, under the auspices of the Society for Esoteric Culture. The subject chosen was 'Theosophical Ethics.' At the close of the lecture, a number of ladies and gentlemen came forward to congratulate the lecturer upon his success. This was Brown's debut upon the American lecture platform."

Under the date of March 28th, S. D. Green of Brooklyn, N. Y., writes: "Yesterday was a grand 'Jubilee Day' by the presence and cheering words of Mrs. M. A. Glading and her control, our very excellent and worthy chairman, Mr. Jeffries, and the well known indefatigable and untiring worker, Judge A. H. Daffey, whose clarion voice was heard at three different meetings in different localities. The meetings were thronged by appreciative audiences and the 39th anniversary was celebrated by hallowed memories and new soul-stirring incentives to renewed endeavors for truth now and forever."

At our repeated solicitations, Dr. Beck, of Indiana, has been prevailed upon to prepare for the JOURNAL some of the valuable and deeply interesting experiences with denizens of the Spirit-world which form a part of the history of his home circle for the past thirty years. Dr. Beck is a thoroughly trustworthy man, a skillful physician, and a rational Spiritualist. The JOURNAL hopes that many of its readers will follow his example and give to the world through its columns a portion of that rich store of incident and spirit teaching now hidden away in the diaries and memories of Spiritualist households.

"Spirit Workers in the Home Circle" is the significant title of a book now going through the press of a London publisher and written by Morell Theobald, F. C. A. The work is an autobiographic narrative of psychic phenomena in the family circle spread over a period of twenty years. It is to be a handsome demy 8vo., and judging from the table of contents, will prove one of the most valuable and intensely interesting volumes ever published. Mr. Theobald is known in England as an active worker and ready writer; he is secretary of the London Spiritualist Alliance. His book evidently covers a record of facts which will make most marvelous reading. The price to American buyers will be \$3.00. Orders taken at the JOURNAL office.

Great excitement has existed since the beginning of Lent in the down-town portion of New Orleans among the French speaking element, on account of certain alleged miraculous cures wrought by the Rev. Father Boudard, who officiates at the Ursuline Nuns' conventual chapel. It was stated that several women and children afflicted with incurable ailments had applied to Father Boudard, who, after prescribing a certain course of prayers and giving a certain miraculous water and performing passes with a holy relic, effected wonderful cures. This came to the ears of Archbishop Lamy, who forthwith ordered the reverend gentleman to cease his healing and

praying practices pending investigation. Father Boudard has complied with the orders of the Archbishop. At the same time he denies that he has attributed any miraculous character to the cures he has effected. He is an educated Catholic Frenchman, clear in his views, and explains his cures as the result of a combination of faith on the part of the afflicted and animal magnetism on his own. His cures, it is claimed, however, have really been remarkable. He accepts no money for his services and quotes Scripture to his purpose.

Miss Jane Strickland, author of a Life, recently published, of Agnes Strickland, author of "The Lives of the Queens of England" and other works, writes as follows: "Are dying people conscious of things we know not? Are the loved and long-lost actually present with them?" The day before her death, Mrs. Strickland (the mother of the sisters) said to her daughter Jane: "My dear, I have seen my father. He sat by me on the bed some time, and smiled so sweetly upon me." "Did he speak?" "No, my dear. But I was not dreaming, for it was daylight; and I was not afraid, but was glad and happy."

Among the large number of physicians who received diplomas from the Bennett Eclectic Medical College of this city, last week, were Mrs. Hannah S. Sparrow and Mrs. M. C. Wilson. These women are Spiritualists and were excellent healers before taking the college course, and both realized that they received great help from the Spirit-world in their profession. The JOURNAL heartily congratulates these most excellent women on their devotion to their profession, and predicts an exceptionally prosperous future for them. Their powers as mediums supplemented by their medical knowledge, will give them a leverage superior to that of those less liberally endowed.

Mr. Marston of Boston, has published a work on mental healing. He combats the common notion that "drugs possess absolute inherent curative virtues of their own." Arsenic, quinine, opium could not, he says, "produce the effects ascribed to them except by imputed virtue. Men think they will act thus on the physical system, consequently they do. The property of alcohol is to intoxicate; but if the common thought had endowed it with a nourishing quality, like milk, it would produce a similar effect." Hence all a lover of "forty-rod" whisky need do, is to affirm the nourishing quality of his beverage and deny that it is intoxicating. These denials and affirmations if only made with sufficient frequency and force, will enable him to live and thrive upon what is erroneously supposed to be poison, and he will be an eminent "Christian Scientist."

The San Francisco Chronicle says: "The people of this State, if called upon to express an opinion, would say, that we think that the only god the Chinese really worship is the devil, and that they are really earnest and sincere in their devotion to him. It is certain that their so-called religious ceremonies which we witness here, are, for the most part, intended to propitiate some kind of demon and to ward off evil. Sacrifices are offered, not to gain favor with a beneficent deity, but to please and mollify some evil spirit whose powers of mischief are enormous, and whose wrath must be appeased by offerings of pigs and chickens and his nostrils tickled with odor of fire-crackers. This is the kind of religious observance to which we are accustomed among the Chinese, and the only religion they possess, so far as can be ascertained." There are plenty of white people in this country whose worship is the same, differing only in degree and fervor.

Bishop, the mind reader, entertained a large audience at the Columbia Theater last Monday evening with his experiments. He gained great applause by delivering an envelope to a lady in the audience which contained a card upon which her name was written by Mr. H. D. Russell, a member of the stage committee. It was at first thought by some that Mr. Russell was merely a confederate in collusion with Mr. Bishop, but when it was ascertained that he was a member of the Board of Trade, all thought of fraud was at once put aside, as a matter of course. Mr. Bishop also succeeded in giving the number on a bank note, in replacing a tableau arranged during his absence, and in performing other feats of a similar nature.

"We do not worship fire," explained Mr. Kevajee Pestangoe, of Bombay, the Parsee priest, now making his first visit to this country, to an inquiring Philadelphia Press reporter. "We worship the one God. We pay respect to the elements—fire, water and the rest—as great works of God, without which we could not exist. Fire is one of the most beautiful and striking of the elements: When a Parsee, in praying, turns his face toward the sun he does not worship the sun, but looks upon it as illustrating the power and the majesty of the Supreme Being. Fire burns always in our temples, as a symbol, as a sacred symbol, but always a symbol. There are seventy thousand or eighty thousand of us in India. We do not propagate our religion. More than that, we do not take others into our religion even. We are exclusive. Our temples are open only to those of our faith, and even when religious rites are performed in a room no one not of our religion can be present. In the morning the Parsee prays that he may speak the truth, think the truth and act the truth. Our temples are open all day, and one may drop in at any time to make his quiet orison."

Rev. J. R. Kendall, of Mason City, Iowa, was paralyzed on Sunday at the close of his sermon. Judge J. V. Ruston, of Dixon, Ill., is rapidly recovering from a similar attack.

Voices from the People.

AND
INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

A Modern Sparrow.

The parson was filling the minutes and hours
With a dissertation on sin;
The pulpit was decked with bright Easter flowers
And a little bird flew in.

It fluttered about in its nervous flight
From window to chandelier.
The boys and girls kept it ever in sight,
For sure to them it seemed queer.

Do you wonder that children sat watching the bird
And of that sermon they knew not a word?
Is it strange that Johnny, forgetting his God,
Said, "Oh! see the little bird up on the rod?"

How the bright eyes did glisten!
How the smiles would come out!
And how could they listen,
As the bird flew about?

Was it wicked and awful to thus lose the thread
Of that long, dreary discourse, "Resurrecting the Dead?"

Sure the preacher must think, if he has mental vim,
That God rent the sparrows to interrupt him;
To teach him 'tis cruel to torture the youth
With old dogmatical medieval truth,
Which has lost all its practical bearing on life
And now leads only to sectarian strife.

P. RUSTICUS.

The Necessity for a Pure Spiritualism.

to the Editor of the Religio-Philosophical Journal.

I desire to express my mind in regard to the recent events in metaphysical circles, as chronicled in your valuable and, ably conducted JOURNAL. I could not do so more forcibly if I were to write a week, than by quoting your own earnest words to me:

"There is no peace, safety nor progress for rational order-loving Spiritualists, but to sharply draw the line between themselves and this class of fraudulent pretenders to a phase of mediocrity they do not really possess, and the no less reprehensible class who, knowing in their own minds that the so-called mediums are dishonest and unscrupulous, still uphold and recommend them, for any reason, even lest the cause of Spiritualism should suffer if they are exposed."

I believe with you that clean Spiritualism suffers and is most heavily handicapped by every one of these exposures; or, perhaps, I should say, by the need of such exposures; but I sincerely hope and trust that the searching and sifting process may be carried on faithfully and unsparringly till the ranks are cleared of all that hinders progress in true spiritual growth.

At present, we who dare remonstrate against the glaring inconsistencies and immoralities among many mediums are condemned and ostracized as unworthy the name of Spiritualists, because, forsooth, having "asked for bread and received a stone," we warn our friends against spending "money for that which is not bread, and labor for that which will not satisfy them." Among these people,

Personally, I have no ill-will against any medium or supporter of mediums, but words fall me to express my abhorrence of their methods in many instances, to catch the unwary investigator, not alone by presentation of skillfully adjusted baby forms or adult visitors, but no less by cunningly contrived "tests" gathered diligently for just such use, from every possible source.

But as I have often said, I believe that out of all this filth the pure white lilies of spirit truth will reach the surface, and not far in the future, let us hope that our beautiful philosophy will take its rightful place as the religion of the world. We shall have fewer phenomena (?), no doubt, but far more facts, and the cultivation of spiritual gifts in the home circle and the "fruits of the spirit" of which the great, Gnostic, Paul, would, will render quite superfluous the services of tricksters and confederates to prove that, "if a man die, he shall live again."

I pray God to speed every honest medium and every true seeker after light, and at whatever cost of popularity or favor, of misrepresentation or condemnation, most unhesitatingly array myself on the side of those who cry, "Let us have genuine spirit manifestations or no phenomena," and pure Spiritualism and spiritualism, instead of the continual "waiting for a sign."

It is not mediums alone who are responsible for these abuses. They strive to supply a demand which is unnatural and insatiable. Old Spiritualists, as well as new ones, and investigators who have never spent a moment in study of the laws of psychology and spirit control, night after night, week after week, and year after year, go clamoring about for tests and materializations, never trying to learn why this light of spirit has come into the world, but during the past few years, nor to make their lives more helpful and useful for the beautiful ministrations of angels which have come to them; but disputing and arguing about the relative excellence of rival exhibitions and denouncing with unsparring pen or tongue all who dare ask for purer conditions in the séance room.

It is indeed time to call a halt, and see into what a morass of filth and decay we are being led, with our beautiful banner of truth becoming bespattered and bedraggled. I wish you success in every effort to rescue it from total obscuration.

SOMERVILLE, MASS. MRS. JULIA A. DAWLEY.

Children's Revival.

They are having a children's revival in New York. Revivalist Hammond is at work. The Herald says: Bubbling with tears and blushing with excitement, hundreds of little children were yesterday subjected to the high-pressure religious process known as a revival in the Thirtieth Street Presbyterian Church. Hardened ruffians of four and five years were made to realize the depths of depravity to which they were sunk. "Story-hearty" infant girls who hitherto had thought only of molasses tarts and skipping ropes, were struck down in the midst of their vanities by the all-powerful law of the revivalist.

It was a field day for the Rev. Edward Payson Hammond, the Scotch evangelist, who was invited to carry on a week's revival. Childhood! What does childhood mean? What silly notions! What delusions! How can a child be a sinner? What demons of hell peer out of thy smiling, infant eyes!

No one would have found it out but for the revivalist. He keen eyes saw the appalling horrors which tender mothers had failed to discern. His keener tongue made them tremble and weep at the awful truth which they had been put up to, until little knees knocked together and little cheeks were piteously wet.

True, some of the children went into a sound sleep. They were the lost ones.

In the morning Mr. Hammond addressed a large multitude and urged fathers and mothers to bring their little ones in the afternoon.

There was a garden of infant faces, a wilderness of golden bangs and pink and white cheeks stretching out in long rows before Mr. Hammond in the afternoon. The revivalist is a stocky, stout-limbed man, with a face that reminds you of Jake Sharp until he smiles, and then he looks for all the world like Senator Edmunds. He can change his voice instantly from a hoarse shout to the whining prattle of an infant. His sudden changes of features and tones are startling.

There were several clergymen on the platform when Mr. Hammond got to work at the children. Mr. Maxham sang a touching story about a child who converted her father by crying on his breast and crying, "Say, dear papa, why are you going?" "That's his way," shouted Mr. Hammond, swinging his arm on high and flashing his eyes.

"Which way?" Will you lay your head on your papa's bosom and ask him 'which way?' " "That law would shut me up in hell," sang the children. Then Mr. Hammond poured out a river of burning words, and what with the music, and the whirling of things, many of the children cried.

One little girl in the front row sobbed out loud. The next minute she was asleep. Finally when the waters of emotion were stirred powerfully, Mr. Hammond plunged out of the platform into the audience, followed by the other clergymen, and they all went to work on the little monsters of iniquity, while the organ whined low and sweet and Mr. Maxham sang softly.

A SPIRITUALIST'S ANNIVERSARY.

Large Meetings of Local Believers in the Town Hall.

On Thursday night it was found that unless arrangements for the thirty-third anniversary of Spiritualism, usually observed as March 25th, could be made at once there might be some difficulty in securing the speakers desired. Accordingly the officers at once bestirred themselves, and Friday made announcement that three services would be held, on Sunday, March 20th. At 10:30 the services were opened with Mrs. C. Fannie Allen as the first speaker. On her call for subjects some extracts from a recent published article in *The Open Court*, by Maurice D. Conway, entitled "Unitarianism and its Grandchildren," was handed up and read. The purport of the paper and comment upon it was:

"That the world is fashioned by evolutionary forces, and while, according to statistics, Unitarianism appears one of the smaller sects, it is in reality, one of the largest. Its eggs are hatched in other nests, and its teaching of Channing, Emerson and Theodore Parker are found cropping out in pulpits of other sects. The late Dean Stanley said that while he was in America every sermon he preached had some of Channing in it, and every sermon he heard was largely from Emerson. Yet he did not attend any Unitarian church. So it was with Spiritualism and its facts. While the old sectarians openly repudiated and denounced the phenomena and revelations, they secretly investigated and quietly preach the truths they learn to congregations who accept them when thus heard. The truths referred to by Mr. Conway were not only the grandchildren of Unitarianism, but they were the grandparents as well. Among other subjects given was one regarding the rise and fall of empires. Many people have believed that anarchy would follow the fall of an empire, but it has been proved that there is always the people to fall back upon. The old teaching is that God made man in his own image, when the truth is that each man forms a God from his own conceptions and according to his own ideas. As in former times people believed in revenge and retaliation, so they taught that God was a being with like passions. John Calvin taught of a God who would punish to all eternity, and he showed his faith by burning Michael Servetus. John Murray, on the contrary, had no damnation in his soul, neither had the God he held out. Spiritualism celebrates its anniversary to-day because by its teachings man is not afraid of death nor life either. It does not rest upon the testimony of any number of witnesses, but on the law which is open to every one to investigate. Christianity says believe and be saved, doubt and be damned. Spiritualism says do as you can, and be as you are. Spiritualism forbids questioning and investigation, while Unitarianism is continually urging investigation. Where would the world have been if the old records had been held to and not investigated? In the other times the church was held to be a close corporation, but in our days the door has been gradually opened and Methodists, Baptists and other sects allowed to enter until even Universalists and some Unitarians have gone in."

In the afternoon Mrs. Clara A. Field spoke on questions suggested by a lady who made some remarks after Mrs. Allen's lecture in the morning. Following Mr. Field, A. S. Pease, of Buxkirk's, gave a brief address. At 7:30 in the evening Henry J. Horn read an address prepared especially for the occasion, lasting some thirty minutes. Then Mrs. Allen followed, and spoke for nearly two hours, holding the audience quiet until 10 o'clock on subjects given by the audience, among them being two or three bearing on the temperance and liquor question. After the lecture W. H. Mills held the audience until 10:30 with descriptions of spirits. Altogether the celebration was a great success in every respect. Every service was attended by a large and appreciative audience, who appreciated every point made, and frequent bursts of applause were heard.

Saratoga Springs, N. Y. E. J. HELLING.

Appropriate Words from a Purported Spirit.

Addressed to J. F. S.

A long time has passed since I have come to talk with you. Many changes have taken place in this world—schemes of every kind, business of every branch; everything has had its formation and evolution, and I feel, my friend, that in the general world of life it one can keep his head up his shoulders, he is indeed a wise man, for so many come up and so much fraud is practiced, that it seems as we view it from the Spirit-world, those (that are) the rankest in fraud make the greatest stir, and have many followers, but in time they come to naught.

Oh, my friend, how everything in earth-life is changed! When was upon earth Spiritualism was regarded with sanctity, sought after, and inquired into as something worth having; but at the present time it seems it is only a bait, a thing bought and sold by fraud. Oh! it makes us look down with great pity and tenderness upon those that are seeking after spiritual truths, for goodness and purity. Spiritualism prevails in the earth, like every other religion, as a pure light and pure form of worship, but this ruling after the manner of things sorrow and contempt upon those who would be in heart and just in mind, body and estate; and it is for this reason we gather around them in our great sympathy, and would lead them out into celestial joy and peace.

It is not for us to criticize, or to lay a snare or stumbling-block in the way of any one, but to come with pure unbounded love and sympathy, to give to us in earth-life, and such as made our life of beauty, sincerity, and great enjoyment. We gather about us in our home the spirits of the loving and the just made free, who were emancipated from their forms and came to us to partake of our friendships, and to enjoy the social hour with us, in meditation, in speaking, and in singing. Those hours of earth-life pass away, and sister and brother gather around us those same choice spirits that have been in our midst, and as often as permitted will be imparted to you the social spirit and the words of love and joy that are ever ready to flow from the lips of—PHOEBE CARY.

A Bad Habit.

Narrow Escape from Premature Burial While Drunk on Old Fumes.

Sunday night, Feb. 13, the apparently lifeless body of a young man by the name of Eddie Carv, whose parents reside in Corydon, was found in a tank house on the Kate M. Sumner, at Kansas. The discovery of the body was made by Eugene English. Physicians were at once summoned and unavailing efforts made to bring the boy back to life. The boy's parents were sent for and preparations made for the funeral, which was to have taken place Wednesday last. It appears that the boy had in some manner become addicted to the habit of going to the various tank houses in the vicinity, which were the tank into which the wells flow for the purpose of inhaling the gas. The thing had got to be as much of a habit with him as whisky drinking or opium smoking is to others. The effect following the inhalation of petroleum gas is said to be very nearly of the same nature as that of the above mentioned articles, and the habit of indulging in the breathing of it becomes fully as strong. Wednesday, the day appointed for the funeral and interment, a large crowd of relatives, friends, and neighbors had assembled at the house where the supposed corpse lay, increased in its coffin and surrounded by the sorrowing father, mother, brothers, and sisters. The minister had given out the hymn to be sung and the singing was in progress, when some one standing near the coffin made the startling discovery that the boy was alive. No sooner was the discovery made than the widest confusion reigned. Physicians were sent for in hot haste, but ere they could arrive the boy was sitting bolt upright in the coffin and was able to move and speak to those around him. Later he was again pronounced dead and has been buried. Great excitement prevails in the vicinity, and there is a widespread feeling that he was buried alive. The body was still warm when buried.—*Fort Atkinson (Pa.) Reporter.*

Which was the Shadow and Which the Substance?

A Materialization Entirely Unique.

to the Editor of the Religio-Philosophical Journal.

Spending a few days at Onset Bay last summer, I was invited by Miss Helen C. Berry, of the "Berry Sisters," to attend her last regular séance of the season. There was, as usual a large gathering and secured seats at the rear of the hall. The séance was above all things, through a form materialized some four feet in front of the cabinet, coming up suddenly, as it were, out of the carpet. Mr. Albino, the efficient conductor, said, "Dr. Moore, here is a lady who wishes to see you." I was taken by surprise, for at no séance which I had ever before attended, either at the Berry Sisters or the various other mediums had a spirit come to me in this way (i. e., by materializing outside the cabinet) as I approached her she said, "Good evening, Doctor." Being somewhat closely veiled, I did not at first recognize her, and asked, "Who is it?"

"Why, don't you know me, Doctor? It is Nellie Berry," partially removing her veil.

Noticing my mute astonishment (for I can assure you that was my feeling for the moment), she said, "Come with me to the light," and she actually led me close up to it in the corner of the room, and entirely removing her veil with both hands, and smiling, put her face within a foot of mine, and there enough there stood Nellie Berry (who was the medium for the séance then progressing). Her face was semi-transparent, clear and soft as that of a child.

Having returned to our position near the cabinet, she still noticing my bewilderment, said, "Why, Doctor, you saw the way I came did you not?"

"Yes," I replied.

"Well, I shall return in the same manner," was her reply.

I said, "Nellie, will you please give me some test?" She gave me the strongest test that she could possibly give, by giving me a card, which she took from her pocket, partially recovered from my surprise. I said, "Nellie, will you please come with me again to the light?" She readily assented, and this time the light shone full in her face, and before me stood Nellie Berry unmistakably.

Again we returned to our former position, when she said, pointing to her own person, "Doctor, this is all there is of Nellie Berry. My body is lying in a coffin in the cemetery (pointing to the cabinet). I said, "Nellie, I am to return with you after the séance to the cottage whence you came. On our way thither, please speak to me of this marvelous occurrence for I shall not allude to it till you have. She then took her position to dematerialize in front of the cabinet, and I returned part way to my seat, when it occurred to me that, with her permission, I would relate to the audience what had taken place. I returned and asked her permission, but she refused, saying, "No, Doctor, I would not have you know it for the world." This last sentence was to me a very remarkable test, and explained why she came so closely veiled at the commencement. I returned to my seat, and, as she came, so she went (as she had said), dematerializing in presence of some thirty ladies and gentlemen.

Mrs. W. H. Spence and Mrs. Lila Barney Sales, who were sitting within six or eight feet of where this occurred, watching our movements, were much interested and questioned me about it at the close of the séance.

Christianity—Spiritualism—Mental Science.

To the Editor of the Religio-Philosophical Journal.

These form a trinity; not such as "the Father, the Son and the Holy Ghost," in a personal sense as held by some Christians, but in essence. Their origin and aim are alike spiritual. Christianity, freed from its metaphysical and materialistic theories, Christianity as presented by Jesus and his immediate followers, included spirit manifestation and the healing of disease, and these latter are but the advanced outgrowths of the same spiritual truth—outgrowths of the spiritual nature of man from the beginning. Faintly did man first discover his soul. Slowly, as is the evolutionary progress of mankind, did the invisible spirit, God, appear. Degree by degree has the world recognized the soul of things—only a certain manifestation of it in human life and then in another—plainer and more plainly still in Jesus of Nazareth; until in this living present the science of man's spirituality is beginning to appear.

Even now man is too limited to discover the whole truth, and like Jesus, who became a Christian by the outpouring of the spirit upon him, he must look to heaven; and Peter, who could only discern the form thereof; and Paul, the faith to lead us there; and James, the works to safely carry us to the haven of rest,—so truth is still divided into branches according to the capacities and characteristics of men. Some only view it from one side and some from another, mistaking a part for the whole, and thus becoming partial. Is this the best way to do? Is it the true scientific method? Have we a right to do this?

Not until the Christian knows it to be impossible for a human being to manifest himself to mortals after the death of his body, can he ignore Spiritualism, and then he has renounced the Bible, his own faith and only hope of immortality; not until he knows that the sick have never been healed by the mental and spiritual process, can he deny the truth of mental science, and then he renounces Christ as an impostor; not until the Spiritualist, denouncing Christ's sermon on the Mount and the Lord's Prayer, and denies his reappearance after death, can he say that Christianity is false, but in so doing he rejects his own teachings and virtually his whole theory; not until he is sure that a spirit in the flesh can never heal the sick, can he dispute the truth of mental science; and then he renounces the metaphysician has demonstrated the falsity of animal as well as spiritual magnetism, and that there is no such thing as an individual departed spirit healing the sick, can he reasonably ignore Spiritualism, but in so doing he not only has to renounce the teachings and acts of Christ and his apostles, but his own science as an acknowledged outgrowth of Christianity!

Perhaps, after this Unitarian aspect of truth is seen, the trinity of the Christian, the metaphysician, and the Spiritualist, in denouncing our development. Errors are numerous in every theory, and this abstract relation in which we stand enables us the better to discover each other's faults, and to point them out for the general good. Spiritualism has already, no doubt, done much toward purifying the Christian theology,—in removing the errors which Christians themselves could not see, such as the vicarious atonement, a personal devil, the resurrection of the body, and in questioning its eternal burnings. It extends its purifying work also to the newly grafted tree of mental science, and is cutting off many a useless twig; and this science upon the other hand is forcing upon Spiritualism the necessity of cautious progress, and opening the door of Christianity for it to walk into the fresh lights of truth. This much is certain: the beginning of spiritual direct comprehension of the spiritual path to walk in, and most ultimately result in good.

Bay Ridge, Fla. F. WILSON.

A Spirit Visitant.

To the Editor of the Religio-Philosophical Journal.

It is impossible to impart a knowledge of spiritual truth directly to us who are still subject to the dullness of perception occasioned by the material envelope called the physical body, and spiritual facts sometimes assume an allegorical form—perhaps according to some law of adaptation which we are not acquainted with, or it may be that the spirit, in their superior wisdom, perceiving our incapacity to directly comprehend the spiritual, adapt circumstances and facts to our understandings.

An interesting and suggestive incident occurred here in Sturgis, at the "death" of a citizen. I was not present at the time, but give it as it was related to me by one of the parties who was; it may illustrate the mysterious association which exists between the risen spirit and us, dull mortals, who are still subject to earthly environment.

A certain gentleman, whose profession was that of an auctioneer, was one whose attention was entirely absorbed by his business and social relations. Although I knew him for several years, I am not aware that he ever gave a thought to religion or a future life. His wife was a pronounced Spiritualist, but he seemed not to give the subject the least attention. He died during the time of his fatal attack of sickness he seemed oblivious of the subject of an after life. His last words were, "It is getting very dark, but Maria has come for me; she will show me the way for she has a lantern in her hand."

Perhaps the JOURNAL readers will agree with me that the idea of the lantern is a beautiful one.

Sturgis, Mich. THOS. HARDING.

Letter from Dr. Grimes.

To the Editor of the Religio-Philosophical Journal.

Long have I tried to send you a few lines for the JOURNAL, the success of which I have so long labored and prayed for, and at whose rich spiritual fountains I have long drank of the waters of life, and that it still serves its rich dishes to me. But the weight of seventy-two years is now resting upon me, and heavier than ever before; yet as time closes in upon the physical, the spiritual (through my vision) grows clearer and clearer. The time of the evening and lengthening in keeping with the dear old JOURNAL, which, while presenting its breast to the shafts of Error and Malice, has been enlarging its empire, strengthening its "stronghold," and flogging its plowmen for loftier heights.

When your Christmas number reached me, it seemed a chorus of thanksgiving and praise came from the angels, and the rapid upward and onward march of truth, spirituality, light and life. Especially did my heart leap for joy when I saw that as fast as the old "wheel horses and leaders" lagged and retired, fresh, vigorous and stronger ones brought their warm hearts to the altars of truth and consecrated them there. Then I felt like uniting, with good old Simon, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." For the masses of the former "old sages" have fallen upon broader shoulders that could carry heavier loads, as well as into stronger arms that can strike heavier blows. Especially did the pen of Dr. Tuttle seem as if illuminated anew, when he returned as it were from an invigorating rest. But these sluggish life currents and exhausted brain of mine lead me to a reminder, and I retire with a—Yours for purity, spirituality and truth, as well as for a pure and unadorned mediocrity.

Sturgis, Mich. DR. C. D. GRIMES.

Letter from Philadelphia.

To the Editor of the Religio-Philosophical Journal.

Spiritualism as well as liberal circles here have been agitated during the past months by the offering of a bill for the abolition of anti-slavery. The bill has been introduced into the Pennsylvania legislature, and has already received the approval of the different religious conventions with the exception of the motion for endorsement on the table. The fact that the bill as framed is unconstitutional, should have dispelled any fear of its ever having had a notice in the legislative body.

Bro. J. J. Morse, of England, has been giving a series of lectures that were replete with unanswerable knock-down logical arguments, that must have certainly set all who heard him to thinking. He gave his farewell lecture Sunday evening last. After leaving us he travels to the Pacific coast. A resolution of thanks and gratification to Mr. Morse and of love and respect to him and his wife who accompanied him, was offered by Bro. Benner in a happy way, and unanimously passed by the large audience present. Thursday evening next the First Association has a commemorative supper and entertainment; the Sunday following occur the Anniversary exercises by the Society and Lyceum.

New members are constantly coming in. There are now in this city the following Associations: First Association, Temple Association, Second Association, Third Association, and the Lyceum. They are holding their own. If all this agitation regarding materialization results in producing one form, let us have it.

Philadelphia, Mar. 27th. R. A. THOMPSON.

THE WAGES OF WOMEN.

Some Weak Spots in our American Civilization.

Denver Tribune: There is something wrong about that civilization which compels a woman to work sixteen hours per day for six days in a week in order to earn \$3.50. Unfortunately there are women in the large cities who have to work in this way. It is hard for people who have the means of supporting their daily wants to realize that any of their fellow-beings are doomed to a life of darkness and grinding poverty such as these women endure.

That women are in many cases underpaid for their services as seamstresses and as saleswomen in stores is unquestionably true. Hard-hearted as a stone and cruel as a serpent is the man who will extort a profit from the poverty of the women who work for him. But it would be folly to seek the cause of this evil in nothing but the flint-heartedness of employers. The trouble is due, not to the form of government, nor to the organization of society, but to the civilization which drives women by the score into certain employments and keeps them out of others.

When a dry-goods merchant may take his choice from among twenty applicants for work at \$6 per week it is not to be expected that he will insist upon paying \$10. The number of competitors in certain lines of work reduces the wages. Women will work for starvation wages in a store or at sewing rather than secure a comfortable living by doing housework.

There is something wrong about the civilization which teaches a woman that it is more honorable to sew sixteen hours a day for starvation wages than it is to secure a comfortable living in domestic service. There are undoubtedly hundreds of women and girls working in stores or as seamstresses who have not one whit more refinement, and are not in any respect better educated than girls who are employed as servants in households. But the former hold themselves far above the latter. The civilization is wrong which teaches young girls and women to make a distinction of this kind.

It is also a wrong civilization which teaches young women whose parents are well able to provide for them and who are surrounded by the comforts of home life that they are in duty bound to go out into the world and compete with their less fortunate sisters in the struggle for a living. Home life and home work constitute the proper sphere for every woman, and it is a false philosophy which teaches anything else. The woman, whether married or unmarried, who cannot live at home, and find employment in home work is unfortunate. But the unhappy condition of these unfortunate is rendered all the more unhappy by the competition of girls, who, although they have comfortable homes, will, for the sake of earning a pittance of pie money, seek employment as "salesladies" or clerks, or seamstresses.

Critic Whitworth Criticized.

To the Editor of the Religio-Philosophical Journal.

Your Cleveland correspondent does well to show up in the last JOURNAL the extravagance of Mr. W. W. Whitworth. He says: "Extravagant praise may be as pernicious as undue disparagement. In either case it defeats its own object." This is just what I think of W. Whitworth's "extravagant praise" of Jesus. Take the following for an example. He says: "He it was who first announced the universal brotherhood of man," etc. This affirmation is not true. Jesus did not announce this doctrine at all, in clear and explicit terms. Paul did, and he had to spell it with at least an implied limitation. Will W. Whitworth give us a single quotation from the Gospels in which the "universal brotherhood of man" is distinctly announced by Jesus?

For every one such passage, I think I can quote two or more in which just the opposite doctrine is accredited to him. Will he accept this challenge? Moreover I promise that, for every passage said to have been uttered by Jesus, in which the "universal brotherhood of man" is mentioned, I will furnish several passages in which the doctrine is distinctly taught in the writings of Cicero, Seneca and many others who lived long before the Christian era. This is not intended as an "undue disparagement" of Jesus, but as loyalty to truth.

Philadelphia, Pa. R. B. WESTBROOK.

Notes and Extracts on Miscellaneous Subjects.

California boasts of a Boy typesetter, 12 years old, who can set 4,000 ems of solid brevier in less than four hours.

Rev. J. D. Folger, pastor of the Centennial Baptist church of Brooklyn, preached his farewell sermon Sunday, and will hereafter devote his energies to the "conversion of the Roman Catholics of the United States." The reverend gentleman has taken a large contract, and a job that will last him.

One of the religious weeklies, in defending the original action of the Congregational ministers of Italy in refusing a vote of condolence to Mrs. Beecher, says: "Mrs. Beecher is a private person, and the speakers were as frank as Mr. Beecher, and have right to be when they speak with friends and not for the public." This little extract is quoted not to revive the question, but simply to point a moral or rather an immoral. The ministry needs few such defenders.

THE WAGES OF WOMEN.

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Capers of Alleged Spirits.

They Stone Windows and Remove Potatoes from the Cellar to the Sitting-Room.

Great excitement prevails in Darby Township, Madison Co., Ohio, from the capers of alleged spirits at the home of Harlan P. Wood, an intelligent farmer. For several nights past the house has been closed and stoned to a degree that greatly alarmed the inmates. Mr. Wood supposing the aggressor to be a man whom he some time ago discharged from his service. The man, however, could nowhere be found, and notwithstanding the fact that a vigilant watch was put on at intervals during all of last night and to-day, large stones and brick-bats have continued to fly through the sitting-room window and fall upon the floor. Sometimes they seem to be thrown through the window from the room, the broken glass flying outward.

Hundreds of people have been at the house to-day, and the strange phenomenon continues, with the additional feature of the continuous disappearance of a lot of potatoes from the cellar and their reappearance, placed five in a bunch, on the sitting-room floor. To-day Constable Donahoe stationed himself in the cellar to watch the potatoes. He had not been there five minutes when his calls for a pretty Irish girl loved well but not wisely on this farm, and banged herself in a plum thick, near to and at the rear of the wood house. This circumstance is recalled, and gives color to the mystery that hangs over the transactions now going on there.—Ez.

Premunition of Death.

To the Editor of the Religio-Philosophical Journal:—
Eli Spear, very prominently and widely known throughout the Indian Territory, died at his residence in this district a few days ago. He had a premonition of his death three days previous. On the Wednesday preceding he and his son went out riding on the prairie near his home, looking at his cattle and other stock generally, when he told his son something awful was going to happen. He knew it, he said, and he expected to die in a day or two. He then told his son how he wanted his estate managed, and gave instructions to the minutest details. His son remonstrated, and told him he was only feeling bad over the death of another son who had been recently buried. This the old gentleman denied, and declared that his time had come; that he had been plainly told so. In three days from that time he passed away by a sudden attack of spinal meningitis.
Tahquah, I. T.

WORSER THAN SMALL POX.

A Great Danger Which Menaces an Unsuspecting Public.

The Brompton Hospital for consumptives, in London, reports that over fifty people out of every hundred consumptives, are victims of constipated or inactive kidneys.

Consumption is one of our national diseases, and the above report goes to prove what has often been said in our columns during the last eight years, that kidney troubles are not only the cause of more than half of the cases of consumption, but of ninety out of every hundred other common diseases. They who have taken this position, made their claims after a long and careful investigation, and their proof that they have discovered a specific for the uric acid and stony kidney diseases, which have become so prevalent among us, is wise and convincing.

We have recently received from them a fresh supply of their wonderful advertising. They have challenged the medical profession and science to investigate. They have invited, and those who are frank have invited the truth of their statements. They claim that ninety per cent of diseases come originally from inactive kidneys; that these inactive kidneys allow the blood to become filled with uric acid poison; that this uric acid poison in the blood carries disease through every organ.

There is enough uric acid developed in the system within twenty-four hours to kill half a dozen men.

This being a scientific fact, it requires only ordinary wisdom to see the effect inactive kidneys must have upon the system.

If this poison is not removed, it ruins every organ. If the bowels, stomach or liver become inactive, we know it at once, but other organs help them out. If the kidneys become constipated and dormant, the warning comes later on, and often when it is too late, because the effects are remote from the kidneys and those organs are not suspected to be out of order.

Organs that are weak and diseased are unable to resist the attacks of this poison, and the disease often takes the form of and is treated as a local affliction, when in reality the real cause of the trouble was inactive kidneys.

Too many medical men of the present day hold what was a fact twenty years ago, that kidney disease is incurable according to the medicines authorized by their code. Hence, they ignore the original cause of disease itself, and give their attention to useless treating of local effects.

They dose the patient with quinine, morphia, or with salts and other physics, hoping that thus nature may cure the disease, while the kidneys continue to waste away with inflammation, ulceration and decay, and the victim eventually expires.

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The Only Cure

For Blood diseases is through the use of a powerful Alternative, such as Ayer's Sarsaparilla. By no other treatment can the poison of Scrofula, Cancer, and Catarrh be so thoroughly eradicated from the system.

"For many years I was troubled with Scrofulous Complaints. Hearing Ayer's Sarsaparilla very highly recommended, I decided to try it, and have done so with the most satisfactory results. I am convinced that Ayer's Sarsaparilla is the best possible blood-medicine."—John W. Starr, Laconia, Iowa.

"I was troubled with

CATARRH

for over two years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I began to take Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health."—Jesse M. Boggs, Holman's Mills, Albemarle, N. C.

Charles G. Emberg, Vasa, Minn., writes: "I hereby certify that I have used Ayer's Sarsaparilla, with excellent success, for a cancer humor, or, as it seemed to be, cancer on my lip. Shortly after using this remedy the sore healed. I believe that the disease is entirely cured, and consider

For Scrofula,

Ayer's Sarsaparilla, if perseveringly used, according to the gravity of the disease, always proves efficacious. "For the last ten years I have been seriously troubled with Scrofula. I finally determined to give Ayer's Sarsaparilla a persevering trial, and am cured by its use. I am sure it will remove all impurities from the blood, and consider it the greatest medical discovery of the age."—Charles T. Johnson, Waukegan, Iowa.

Geo. Andrews, overseer of the Lowell Carpet Corporation, was so afflicted with

SALT-RHEUM

that the ulcers actually covered more than half of his body and limbs; yet he was entirely cured by this remedy.

"My daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her sight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever, with not a trace of Scrofula in her system."—G. King, Killingly, Conn.

"I was always afflicted with a Scrofulous Humor, and have been a great sufferer. Lately my lungs have been affected, causing much pain and difficulty in breathing. Three bottles of Ayer's Sar-

Ayer's Sarsaparilla

saparilla to be an infallible remedy for all kinds of eruptions caused by impure blood."

Dr. J. C. Ayer & Co., Lowell, Mass.

have relieved my lungs and restored my health."—Lucien W. Cass, Chelsea, Mass.

Price \$1; six bottles, \$5. Worth \$5 a bottle.

Good Coffee! Good Coffee!

Will fit any coffee pot, and requires no egg to settle the coffee.



Will make clear, rich coffee in from 5 to 10 minutes. A practical success.

OUR LITTLE GIANT COFFEE DISTILLER

makes practical the correct principle in making coffee. To boil coffee in the ordinary manner extracts in a better form the coffee-tannic-acid, rendering it strong and unpleasant to the taste. The process of Distillation brings out the aromatic flavor of the Coffee, which is the essence and principle of coffee. Directions sent with each Distiller. In ordering send height of coffee pot. Price by mail 40 cents. Address

PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago.

PISCO'S CURE FOR CONSUMPTION

CURES WHILE ALL ELSE FAILS.

Best Cough Syrup. Tastes good. Use in time. Sold by druggists.

Consumption

I do not mean merely to stop them for a time and then have them return again, I mean a radical cure. I have made the disease of PISCO'S CURE FOR CONSUMPTION a life study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and add 10c. I owe you nothing for a trial, and I will cure you. Address, Dr. H. G. ROOT, 181 Pearl St., New York.

Consumption

This being a scientific fact, it requires only ordinary wisdom to see the effect inactive kidneys must have upon the system.

If this poison is not removed, it ruins every organ. If the bowels, stomach or liver become inactive, we know it at once, but other organs help them out. If the kidneys become constipated and dormant, the warning comes later on, and often when it is too late, because the effects are remote from the kidneys and those organs are not suspected to be out of order.

Organs that are weak and diseased are unable to resist the attacks of this poison, and the disease often takes the form of and is treated as a local affliction, when in reality the real cause of the trouble was inactive kidneys.

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FREEGIFT!

A copy of my New Medicine Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Nasal Catarrh. It is elegantly printed and illustrated; 144 pages, 12mo. It has been the means of saving many valuable lives. Send name and post-office address, with six cents postage for mailing. The book is invaluable to persons suffering with any disease of the Throat, Chest or Lungs. Address DR. N. B. WOLFE, Cincinnati, Ohio.

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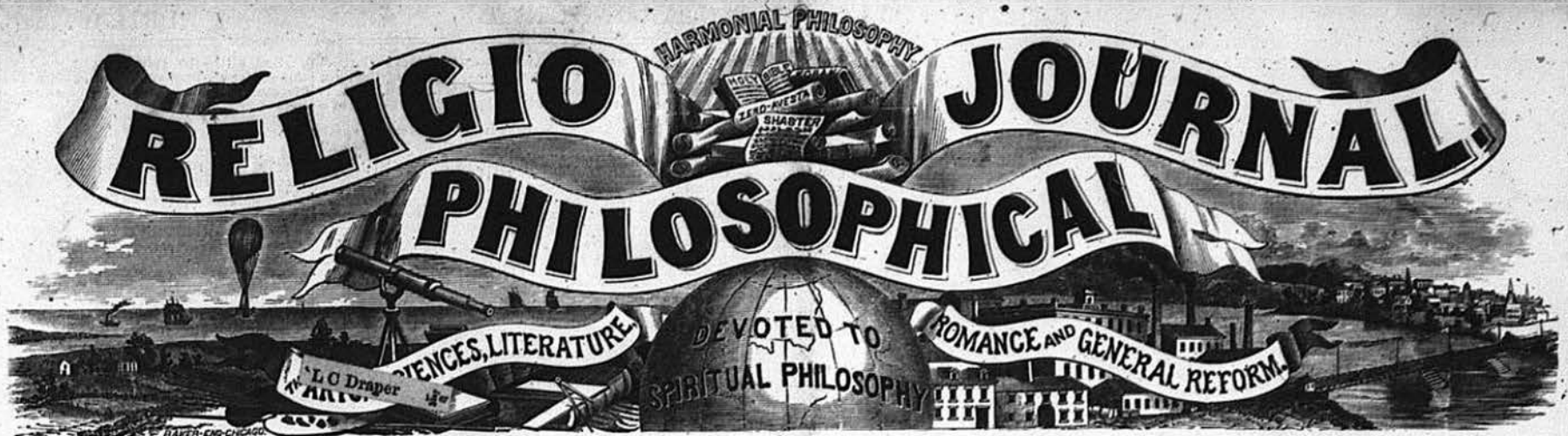
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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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HENRY WARD BEECHER.

A Lecture Delivered by the Spirit Control of J. Clegg Wright, Sunday, March 13th, at Newton, Kansas.

(Reported for the Religio-Philosophical Journal.)

There are two schools of historians: one says that history when justly and truly written is the biography of great men; the other says that great men are made by their times and circumstances. Thomas Carlyle represents the former, and Macaulay the latter. There is a portion of truth in each school. There are times when the great man is thrown upon the surface to act and control the energy of reform, revolution or reorganization. He is found at the hour of need and peril. He does not make the storm, but the storm makes him. The other condition in which the great man appears, is when he sees the world, the society or the institutions of the country in which he lives, as altogether wrong. He sees the times, and does not live them. He is out of harmony with them, and speaks out his wants and ideals, and so cultivates a public opinion in his favor, which grows and becomes a power that overthrows long established institutions of injustice and wrong. This is the great man. He is the greatest king and conqueror that can visit this world. He re-makes things, alters the work of ages, and leaves something to live after him which is as lasting as the granite hills. His work, well or ill done, affects generations. He is the greatest man that can come at any time. He cannot be made by universal suffrage. The ballot-box cannot make a great man. He cannot be made in a college. He is made in another place. Nature made him. Henry Ward Beecher belongs to this order of great men.

The great man is the highest and holiest work of nature. All that nature does is great; but the great man is the highest achievement of her power. He reveals new thoughts in the realm of reason, widens the fertility of the imagination, refines and quickens the moral sense, and gives to the spirit a new utterance. He assaults old, worn-out props of superstition. He cuts down the hedges and makes a way for other men to walk in. As an educator of the world, he brings his thought with him. He has to promulgate it until men realize it to be better than the old. In the realm of intellect he demolishes much; in the sphere of feeling he takes us into new developments. Under the strange magic of his power, we feel him as we never did before. He carries us on to new elevations of spiritual nature, and we see there even he is above us, and thus he begets a reverence in us for him. Nature brought him forth out of her prolific spontaneity. She tempered him, and circumstances fitted him to the rising spirit of the age.

Mr. Beecher was born when this century was thirteen years old. He died thirteen years before the century concludes its career. His life lies in the centre of its wonderful and sublime activities in religion, politics and industrial progress. He has seen the rise of the anti-slavery movement, and its victory in the War of Secession. He has seen his country climb grandly the hill of material progress. He has seen the tide of emigration flow westward, the mighty prairies fill up with thrifty citizens, and cultivated land come forth from the primitive wilderness of nature. When Beecher first looked out upon the life of this world, then Gladstone had not put away his bottle, and John Bright stood a little boy in petticoats at his mother's knee. The watchfires of the great Napoleon lighted up the hills of Europe; the soldiers of the war of 1812 had just put up their arms; the veteran had returned to his farm; the woods re-

sounded with the stories of the dangers and the heroism of war; the log cabin existed in its pristine popularity; the age of land mortgages had not yet appeared. This little boy Beecher came forth at a time when this world was very much out of joint and greatly excited about one thing and another.

Lyman Beecher was the father of this real Beecher—the greatest of them all! Lyman had the true preaching grit in him too. He lived in the days of religion, when the lines of severe Puritanic piety had not faded into the light of a greater freedom. What a change has come over thought since then! It is a rare thing for a great father to beget a great son. Great intellectual endowments seem to mostly exhaust the line of mental power. Very few great men have had worthy sons. Great men spring from the farm. They grow after a hardy physical nature has been developed. There must be a strong body some where in the life-line before you can produce your great man. This was a strong stock—this Beecher stock—a name that never can fade out of American annals—great in its love of freedom, literature and pulpit eloquence. As a rule great men emanate from the pre-natal influences the mother has thrown upon them. Maternity is wonderful in its power, and did not that life of Henry Ward Beecher go back in its relations and main springs to his mother? What a debt the world of humanity owes to her.

The psychology of Beecher is a great study, and also the characteristics of his mental powers, and how they were employed. He possessed a strong physical nature. He could stand almost any amount of work when his interest was excited and all his power put into action. He had a strong arterial circulation and vital energy. His brain was large, and it had the force required to carry out its work. We see here again how necessary it is for the brain to have physical power enough to sustain it, and feed it with vitality. He had a very strong organization, and moreover, a very sensitive one, too. He was as sensitive as a delicate poet or fragile woman. His mind could hold the tenderest and the gentlest of emotions; and in it the richest sympathies could be aroused. He had large, nervous perceptive faculties. The world he saw at a glance. He had no minute faculty of deep individual analysis. His mind saw things in the lump, the general expression of things. He saw the green field, but not every blade of grass in it. His sensational pictures represented the bold outlines of nature. His mind was not like John Ruskin's—he could not see the forms of nature with the eye of the artist. The soft lights and shades of things he could not see. He was adapted for seeing things in their bold and large outlines. He had a retentive memory, and threw out readily. He had a love of history and an inimitable power to tell a tale in an attractive manner. He had an eye for the ridiculous and grotesque. No man could appreciate a joke better than he. His reasoning power was made for the man of eloquence more than for the philosopher. He was not a philosopher; nor could he have made a successful scientist. His mind had in it too much imagination, in many respects the highest faculty, for it enables the mind to multiply and re-arrange ideas, and build up thought in and from itself. He could not stop at the lines and the triangles of nature. He could see the beautiful everywhere. From the inanimate world he could draw inspiration; the beautiful in nature attracted him with an irresistible charm. Moral ideas and the exalted ideas of reason stirred his imagination.

There are some things more beautiful in Beecher than his intellect or eloquence. We may name the progressive character of his moral ideal. It could not be bound by the past. It only knew the atmosphere of freedom. It revelled in that. He loved man. Humanity was not a moral impracticable abstraction for him. He looked over the boundaries set down by distinct theologies and churchyard walls; these were or were not good to him. Behind them all was the simple, sovereign dignity of man. His moral nature had a progressive ideal. That is saying the highest and the grandest word of praise for him that we can say; for that ideal the world will continue to love him.

Beecher was a man who must stand in the front rank, on the green mountain of progress. He must be where the battle raged the wildest and the fiercest; a hero every inch of him. Such a nature was made to produce changes in the world of thought around him. He was a Niagara in the moral world, not to be stopped in any way by his or other's circumstances. He had a very susceptible imagination; his resplendent qualities as an orator emanated from his rich fancy and idealism. It prevented him falling into the old metaphysical style of the divines peculiar to the last century. His thoughts did not come in steady currents, but went forth like shooting stars athwart the beautiful studded heavens. What was simply a trite and commonplace observation when it fell from the lips of another man, became in his mouth a splendid enunciation. Why? Because he put his own individuality into it. That was the secret.

The streams of people on a Sunday morning crossing Fulton-ferry, wanted to hear Beecher. He was the centre where the true and great charm lay. When his mind contemplated a subject it became transformed into his own glowing soul-image. There are thousands of preachers and writers endowed with splendid facilities, opportunities and culture, who fail to draw the world to them, or change the current of human thought a particle, simply because they never put into

their words or their elegant sentences their own individuality. Such writers as Gibbon and Carlyle will ever be a charm, because they spoke for themselves in a garbure essentially their own. So with Beecher; he could not be imitated. He stood upon the pedestal alone in his own department of Christian effort. One strong source of his great power was his ability to readily manipulate his thought. His brusque and elastic fancy provided him with ready forms of apt illustration. He could reach out into forms of ideal character, which never had an actual lodgement in his experience. This is a remarkable and wonderful gift for any man to have. It gave a poetic character to the form of his best eloquence. Though he drew largely upon the common events of life for illustration, yet he threw around them his personal halo, and in this peculiarity largely lay his wonderful potency.

Beecher was fortunate in one thing; his mind was not overladen with the faculty of intricate analysis. His thoughts never led him through labyrinthian mazes of logic. His inferential faculty was always subordinate to those faculties which cognize existences in nature and phenomena. He saw clearly that truth could only be reached by observation of phenomena, and then correctly correlating them by classification and analysis. His imagination perfected and simplified the method by adding grace to his style and an easy pose to his eloquence. He had rare intellectual capabilities for a didactic method in literature. It was, however, far from the Puritanic severity of Roger Williams. He stood as near to nature as he could, and would have made, had he wished, a mark in artistic and imaginative literature as a correct painter of life and the heart-spings of action.

Moreover, this great preacher had a suppressed inner nature. His great heart sometimes ran away with him. In this phase of his character he reminds us of Daniel O'Connell, who ran tremendously fast when his great sympathies were aroused. He had deep and impetuous sympathies. He only needed the occasion to become the hero of a great humanitarian cause. If this quality had not been well balanced by the intellect, he would have descended to flatulent rant; but his reason kept his sympathies well under control.

Again, Beecher had a progressive religious ideal. He studied the difficult and significant phenomena of social life as presented by different ages. Nature appeared to him as a persistent revealer of divine power, and society as the grouping of circumstances, persons and events tending to some ultimate foreseen by Providence, a man's true usefulness being the clearness of sight he had of that ultimate. It was this that made him step along with the times and leave old theological dreams behind him, and grasp at that which commends itself to reason and science.

Within the life time of Beecher the great tidal wave of science came rolling into the schools, the home and very life of the people. The stars are looked at without provoking the wild and untutored mind to dreams and fears as formerly. No longer is nature dreaded as the child of infuriated demons, hostile to man and happiness. Nature with her glorious capacities now enters into every man's life as a power of culture and sweetness. The rugged, coarse lines of theological belief have receded as nature and science have led the way. We shall no longer have the disgraceful conflicts which characterized the last and previous centuries. The work of the true preacher has changed, becoming more human. Religion, within the life time of the Plymouth Church orator, became quite a civilized luxury and refiner of sentiment and life. He will be regarded as a transitional divine between the old and the new of a hundred years to come. The change is not completed. Still the tide comes in and all the old landmarks will have to go before Christianity becomes as wide as human brotherhood and as deep as the world.

Beecher's moral nature wanted room for new developments of progress. He could not cut at the old rock in the same way as the world had been doing for so long. The critic was born in him and he must express his want and discontent. The dream of religious content had no charm for him. He who regards religion as in the best possible shape now, is not looking with the eye that Beecher had. The picture of religious peace seemed to him a great deal like superstition; there was a great deal of it in the church when he put his feet into the pulpit. The world and the church were too far apart—one disliked the other; the church felt too little of the humanity of the world and the world felt too little of the heart of the church. There was dogma enough thrown at the heads of the people—hard, logical or illogical sermons, but little of that which made the world feel that comfort in struggling and living that we all want to feel in the struggle for existence. Beecher felt this. His susceptible nature saw the incongruity of a reform that did not reform and of a religion that did not improve, but which rather cultivated a sham humility, for that is what Calvinism does and did.

The great preacher's mind struck out against slavery and antiquated methods and beliefs. He expressed the instinct of freedom against the despotism of faith. He went as far as the times would allow him to go with safety. He could not have accomplished half the good he did if he had begun at the place where he left off. He was a man with a deep religious and spiritual nature. All his religious faculties were bent in the direction of utilitarianism in personal faith.

A religion that only meant fashion and church-going did not mean what Beecher meant; a religion should be. It meant to him the cultivation of those inner feelings and states of religious experience that all must have before they can realize the nature of the religious state. The true religious state is that in which the moral nature leads the character. The intellectual faculties may be very important to cultivate, but the character is not much until the moral powers have subdued the whole nature and brought selfishness and ambition under proper control. His work had the best practical religious aim. He made a great many mistakes, but that proves he was a man. He was a man, too, with a great soul for the domestic relation,—home meant so much to him. It was the flower bed of life. In it grew all the beautiful plants of life and virtue. He loved children; in them he saw the light of innocence and hope, hope not tinged with the pale gloom of misfortune and defeat. Home made him just what he came to be. He was a kind father and a devoted husband. He had a great sympathetic nature, and who can tell what he passed through in life in consequence of this. If he had chosen to follow politics, exclusively he would have made a grand party leader of broad ideas and great capacity and influence. Even unaided by the institution of a political party he exerted an influence that brought him into prominence in all the civilized parts of the world. The force of his character did it. It was the steam engine behind the great qualities of his mind. He made all the capital out of his genius he could.

There is a great deal more lucidity in religious thought now than there was in the early days of Beecher; we mean that the old beliefs have decayed and given way very much since he came forth to help in the development of the religious culture of the country. When he was young and ready for queer adventures in the pulpit, the church had hard thoughts which liberalism had not even cracked. They stood firm and unmoved amid the stern political revolutions which had passed over the Eighteenth Century. In the South there were preachers of a very old and degraded type,—men who did not believe that the black man was of the same flesh and blood as the white man. They read in the Bible of the great originator of the human race after the flood, who planted a vineyard and drank of it and was drunk. The son of Noah, called Ham, came by and saw that his father was naked, and made sport of him. This wickedness and disgracefulness of Ham, from whom the negro race descended, was visited upon his children, and they were cursed by God for all time to come to be bondmen and slaves. It was a common thing for the preacher in the pulpits of the South to justify human slavery by a class of arguments like this. What a church at that time. The sins of the late war belong to preachers of that type, who saw no wrong in holding a brother man in bondage. These sermons aroused the ire of the young and eloquent Beecher. He saw the libel upon the name of God and humanity which this church and slavery was, and with wise forethought he decided that he would do all he could to crush the system in the western home of freedom, and forever clear the flag of the Republic from the iniquitous stain of slavery. That was a noble resolution. The young men of the new generation do not know what the resolution meant to Beecher. How unpopular such a course was at that time. The Northern States had sunk to the depths which slavery can sink the moral sense. From the very dawn of the discovery of the Western World the institution of slavery had been a growing institution; but like all unjust institutions its time for decapitation had come.

In the best times of Greece and Rome slavery was an institution. The usages of the race had been such as to keep men from seeing how unjust it was to hold a man as property. Under feudal domination in Europe it was the transitional period when the slave of ancient times gained some few rights, and was the breaking of the dawn of freedom for the laboring part of the population. The negro race had held down all the ages a lower position in the social scale, and therefore, he was the last that the spirit of freedom came to touch; but come it must. After the great struggle in England for the emancipation of the slaves in the West Indian Islands, the intellect caught the attention of some thinkers in America, especially Henry Ward Beecher. He stood forward in the dawn of freedom and saw the sun rise from the hill. It required courage at that day to preach an unpopular doctrine; it does that at any time. But in the institution of slavery there were some special conditions which made it peculiarly hard. The men of the North and the South had dabbled in the business of holding, breeding and selling slaves. The industry of the South was maintained by the resources of slave labor. The subject was beset with great difficulties. The South had a unified opinion. The question of liberty did not spring from there. The slave holder did not look upon emancipation or its remote prospects, with anything like favor. It was in the New England States where the moral growth of public opinion began to show itself; yet there was a dull and stupid conservative opinion which persistently opposed the doctrine of Wm. Lloyd Garrison. Many a wild mad mob has roared through the streets of old Boston, chasing the anti-slavery orators from the stump.

The very children of the men who sold taxation without representation is tyranny, held that slavery was right in the sight of

God. The thought of God and a divine providence is sublime,—to feel that the affairs of this mysterious universe are under the protection of an infinite intelligent Being, but to degrade that being in such a manner as to make him the author and sustainer of human slavery was the most consummate and unmitigated piece of blasphemy ever presented by misdirected piety or invented by theological bigotry. Whenever men have a dirty work to do or perform, they will get the cloak of sanctity to cover it. Madam Roland said, "Oh! liberty, liberty, how many crimes have been committed in thy name!" We might alter it and say, "Oh! God, how many crimes have been committed in thy name!" When right and justice are wisely defined and expressed the people will not be long in seeing them, and the people of the Northern States were not long in seeing them; but it required such talent and men as Beecher to bring about the change. The public work of Beecher in relation to slavery will pass into the annals of his country. He cannot be thought of apart from his great moving work, and the great figure he cut in the doings of the nation. He left no stone unturned in the work which he had before him.

What made him an abolitionist? Christianity. The Christianity which he saw and felt was that which the best minds are working for to-day; but it does not mean a church or an organization simply. It means that great deep current of love, benevolence and devotion which human nature has in it for the best and truest things we can find in this world. It is like a corporation sole, it never dies. It reads itself into every mode and change in human thought; it is the best of all thought; it is the interpreter of human nature in sentiment and love, and this was the Christianity that made Beecher see the justice of liberty and the manhood of the negro. It fired his great nature with true ideas of life. It swept from him that rubbish which the sham thinker has mistaken for Christianity. His Christianity stood out above all churches; to make a church of it, you shake it and kill it. Human nature is the basis of Christianity. It was Christianity that made Beecher so noble and so high above the mere theologian. True Christianity is the high watermark of human progress, and must be to the end.

The foolish controversies that have riven Christendom for ages will not be continued in the future. A wider and a richer thought prevails and is beginning to more strongly pervade the Christian mind, and it is this: that Christianity must more and more represent the true type of Christ's conduct and life. That is what is coming. The relics of the schoolmen with their foolish dogmatic formulae must go, and Christ must be regarded as the true example of life and conduct here for all good and true men to think worthy and beautiful. Into this Christianity Beecher had looked. The beliefs did not trouble him much. Every sensible man can see through them that they come out of the childhood and not the manhood of man.

Again, though Beecher was not a man of science, yet within the compass of his life a great many important things have been discovered in nature, and are now taught in the school books, which were not taught when he was a boy. His father lived during the great period of the maturity of the school of Natural Theology. The school of Natural Theology sprang up because of the decline of orthodox Christianity. The man of science had come into the world, and to the antiquated divine he was a strange and an alarming importation. The study of nature was the exaltation of the scale which was opposite to revealed religion. The church had from the beginning taught that the world was given over to the kingdom of the devil; that the flesh was carnal and corrupt, and natural knowledge not worth having. Only lately it is considered a recommendation to a preacher of the gospel to have knowledge of natural sciences. The old folks thought that was a kind of knowledge that did not go well with the word of God. Thanks! that day has gone. An ignorant priesthood can no longer have any power over man. Knowledge is power, science and the study of nature have invaded the pulpit, and as a consequence we have what is called Natural Theology. In the age of weakening faith, the assistance of nature and experience in natural phenomena were wanted to correct the tendency everywhere toward infidelity and unbelief.

In the time of Lyman Beecher, the issues between Genesis and geology had not started the world of credulity. The last-century Christians looked upon the world as about 6,000 years old. The old woman living upon the hills of Vermont never dreamt but that she came from Adam. If she had been reminded by some one that she sprang from an anthropoid ape, some where in nature, she would have recoiled such an impudent fellow. In the time of Fajol it was believed that universal spirit was the absolute cause of matter and its energy; that God created the world out of nothing. These doctrines cannot now be maintained in sensible argument. We now know that substances, which have nothing in common, cannot be the cause of each other. It is as far from Newton to Kansas city as it is from Kansas city to Newton. There is no more reason for claiming that spirit is the cause of matter, than that matter is the cause of spirit. We have this hypothesis of evolution, which says that matter and its energy contain all phenomena. Well, this will be a serious lesson to those Christians, Natural Theology and Science for a long time to come. Mr. Beecher

(Continued on Eighth Page.)

THE THIRTY-NINTH ANNIVERSARY at Cleveland, Ohio.

To the Editor of the Religio-Philosophical Journal:

The 39th Anniversary of Modern Spiritualism was celebrated at Memorial Hall, Cleveland, Ohio, March 31st. The attendance was large, and much enthusiasm was manifested. Mr. Thomas Lees opened the proceedings with the following remarks:

FRIENDS:—In conformity with the custom inaugurated twenty years ago we have met to celebrate a very significant fact, the simple yet wondrous phenomenon of the spirit rap, which if not heard for the first time in 1848 at Hydesville, N. Y., was for the first time intelligently noticed, and from which the advent of modern Spiritualism dates, so that to-day we meet to celebrate the thirty-ninth anniversary of one of the simplest and yet one of the grandest truths that humanity has learned the present century. I need not repeat here what has been repeated regularly the past twenty years at our celebrations and what you are all quite as familiar with as myself, viz., the story of the Fox family at Hydesville, through whose children the raps first came, but it certainly seems fitting to me on this day to allude to what is not generally known by the rising generation at least, and give credit to the one through whose mediumship the spirit rap suggested the observance of the 31st of March as a national and international day of jubilee, which many of you will remember was James Lawrence, "one of the earliest workers and supporters of the movement in this city. The custom of celebrating this, our anniversary day, was first established in 1868 in old Garrett's hall and has not only extended to every city in the union where Spiritualism has any kind of a foothold, but to many cities in Europe and even Australia. To-day similar festivities are being held all over the country, notably in New York, Philadelphia, Chicago, San Francisco, New Orleans, Cincinnati (the Queen City celebrates the event with an eight day meeting) and in the cultured city of Boston is now being held one of the grandest meetings ever held there—in the spacious and elegant Tremont temple—with a galaxy of speakers, mediums and singers unparalleled in the history of the movement; so, notwithstanding our disorganized condition, Spiritualism was never so active, nor ever numbered so many adherents as now, and its power has never been so manifest throughout Christendom as it is to-day. Spiritualism is unparalleled in its growth and is constantly being reinforced by converts from all denominations, so that to-day a vast army is being recruited, composed of Catholics, Protestants (of all denominations), Jews, agnostics and even materialism has furnished its quota. I tell you, friends,

Our cause is growing better
Every year.
The church has many things to relish,
Though the ancient creeds must perish;
Yet the truth we'll ever cherish,
Every year.

Emerson has truly said, "We are living in a transition period when the old faiths which made and sustained nations have lost their force," and I believe I am not claiming too much for Spiritualism in crediting it with the dispelling of many of the myths and superstitions of orthodox and hastening the transition by substituting new truths for old errors. Spiritualism the past year has made wonderful progress, and it must continue to do so, because its philosophy is based on facts presented through phenomena that are constantly transpiring, not only all over this country and Europe, but the entire world. The growth of Spiritualism cannot be estimated either by the numbers of its avowed adherents, its organization or its places of meeting, its increasing strength is more apparent in the effects produced outside of its fold than within its own ranks. Spiritualism has permeated our most venerable and venerated institutions, and the gradual integration and remodeling of all creeds has been largely due to the grand truths revealed by the liberalizing influence of the modern giant. Many complain that Spiritualism is destructive, and not constructive enough to be of any use. It was necessarily so in its younger days, nor has it yet entirely outgrown its iconoclastic tendency, nor will it, while the various creeds continue to defend the errors within them. None, however, need fear the destructiveness of this new philosophy. The mission of modern Spiritualism is a wise and beneficent one. It comes attended by the spirit of love and good will, to unite mankind in one harmonious brother and sisterhood. It seeks not to destroy the religion of any of the creeds, it's merely destructive to the errors therein. It aims to supplant the dogmas of an effete theology with the fresher and brighter truths revealed by the glorious light of evolution and modern science. To those who look beyond the phenomenal phases of Spiritualism and see beyond the mere scientific fact—those for instance who incorporate its beautiful teachings into their daily lives, thereby making a religious use of the knowledge it brings—derive a practical and lasting value from it that fully compensates not only for the destruction it brings but for the odium and ridicule cast on its disciples through the bigoted ignorance of those who would have us believe they're quite orthodox, you know. If Spiritualism gets the hearing promised it at the next church congress the coming fall it may astonish some of the "Rip Van Winkles" of theology to learn the extent of theism and the hold it has on the thinking people of these United States. The grand and distinctive differences between our Spiritualism and the creeds of the churches is that the keystone of our structure is free thought, progressive in character and scientific in its demonstration, while they regard their creed as a finality making it as nonprogressive as it is unscientific. No one can possibly promise to believe to-morrow what they believe to-day any more than they can believe to-day exactly what they did yesterday. Hence we should be very careful in stifling free thought, for it is an assumption void of all sense for this generation to say what the next shall think or believe; progress is the cry of modern Spiritualism, and we owe to those who undertake to stay its purpose. But time will not allow me to follow this theme further; others are here to-day who will speak on these points better than I possibly can; so I will return to my particular duty, which is to welcome all who have met here on this beautiful spring morning in this beautiful hall in honor of this our thirty-ninth anniversary day. In looking over the audience I miss many of the old familiar faces that have graced our hall on former occasions. Since we met last year some have left the city; many have passed to that spirit life we so delight to speak of, prominent among whom are Mrs. Harriet J. Brown, Edward Rose, Evan H. Davies, George E. Tracey, Levi Nichols and one of the earliest supporters of the cause in this city, Senator George W. Morrill of Massachusetts or Vermont (I forget which), whom some of you here may remember twenty-five years ago. He passed away as he

lived, a pronounced Spiritualist. I notice also several absent who are yet in earth life, Dr. A. Underhill, of Akron, and others, and I am in receipt of a letter of regret from Joel Tiffany, one of the pioneers and remarkable figures in Spiritualism's early days in this city, who is unable to attend, but to those of you who are here a cordial welcome is extended, and as customary with us an opportunity will be offered this morning for short speeches.

After Mr. Lees' remarks there was singing by the choir, after which Mr. William M. Coleman, a resident trance medium, delivered an inspirational address and was followed by Mrs. T. V. Cooke, another local medium, who spoke briefly. Short speeches were made by Mr. C. C. Bacon of Elyria, Mr. Rex, Mrs. Josie Ammon, Mr. William Whitworth and Dr. Newcomer.

At the afternoon meeting an address was delivered by Hudson Tuttle, who is one of the prominent exponents of Spiritualism in this country. Mr. Tuttle said:

ADDRESS OF HUDSON TUTTLE.

We celebrate the thirty-ninth anniversary of American Spiritualism. It has been thirty-nine years since it became known that direct communication could be maintained between the spirit world and mankind. This discovery and the outgrowth therefrom distinguishes American Spiritualism from that of Spiritualism which is as old as the race. Belief in spirit existence is one of the earliest and most universal, preceding historic times and even leaving a record in the strata of the earth. The geologist, from the caves of the ice age, resurrect with the bones of man the fragments of the funeral offering, charred on the fire kindled on the grave, the burning flesh of which nourished the spirit on its journey to the great hunting ground, and in the skeleton hands find the bow and stone ax which were to do battle or pursue the swift deer on immortal plains. From that vastly remote age until its appearance in myth and fables, which ante-date history, there is an incomprehensible interval of which no record is preserved, yet during which this belief must have existed, constantly modified by the changing conditions of mankind. American Spiritualism is the beginning of a new dispensation. It brings the spirit world nearer and makes its presence felt and heard. It is no longer a vague, intangible fancy, but the reality of all our hopes and dreams. It has in the place of an uncertain ferry thrown a bridge across the river of death, over whose swaying arch the hosts of heaven, the great multitude of earth's departed, our relatives and friends, return; and the ocean of eternity it has fathomed with a cable, through whose strands the messages of wisdom and love, which laugh at the victory of death, are freely sent. It is a graft on Christianity as Christianity was on Judaism? So far as the new always must be on the old and no more. It is a perfectly democratic religion presenting a just view of man's duty, destiny and immortal relations; drawing its evidence from the physical world and responded to by the highest incentives of the soul. You can find no passage in history advocating the divinity of man and the right of each and every one to perfect that divinity until it becomes a law unto itself. Spiritualists were the first to place this fire on their altar, and thus, after two thousand years of waiting, carried into practice the conception of man's innate destiny, shadowed forth in Christ as the divine child. From a tiny rap in an old house in an obscure hamlet it has multiplied and increased until it has extended to the farthest islands of the sea, and the southern cross as well as the constellations of the north look down on the host who accept this new doctrine of life here and hereafter. It has made more converts in thirty-nine years, within a single generation, than Christianity in the first five hundred of its advent. It has made a greater mark in the religious and intellectual development of the age than all other forces combined. There are associations rather than organizations, free from even a statement of belief which may be construed into a creed. Had there been organization among Spiritualists, with a statement of doctrines, there would before this time have been crystallization, stagnation along certain lines of thought, and without isolation not only of the society from others but of doctrines. As it has been these doctrines have remained unconfined and have permeated all organizations. There is no distinctive church of Spiritualism, but all the churches, sects and denominations have been awakened and forced forward in new spiritual life. The mental world is stirred to its very depths and agitated as never before. The old landmarks have been swept away, and when questions are discussed in the old way by appeals to bible texts and the testimony of the fathers, men scarcely pause to listen. If inventions constantly exceed the wonders of yesterday, the speed of steam increased, the telephone directly connect us with the different places, the telegraph fathom oceans, electricity warm and light our dwelling, all these physical inventions and changes are as nothing compared with the changes in the thought realm of the age. The whole mass of humanity is seething under some potent influence like an ocean under whose fathomless abysses volcanic force submerge the oozy bed and dash the waves contending against each other. Then in invention the contrivances by which the elements are harnessed and become willing servants, we take one man as illustrations: A poor, uneducated country lad with a simple knowledge of telegraphy sufficient to send messages over the wires—that is all. No college learning, no one to assist, to direct, to advise. He soon entered a field where no mortal had been, or knew aught to advise. He became sensitive to the thought atmosphere of the spirit world, most intensely susceptible and mediumistic, and then the secret chambers of the lightning were unlocked to him. What to other men who had devoted a lifetime of study was obscure and mysterious became to him the A B C to higher readings. He sent his voice across the continent, he recorded the sounds, so that the instrument would in all after years give us back tones of his love. He prolonged the lightning's lurid flash into a continuous blaze and converted night into day. He made the current leap from the wire to the passing train, and his mind teams with greater discoveries which may live to perfect. You thought Spiritualism was the belief in the tapings, the movement of the table the utterance of trances. These are but a drop in its wide ocean. There is more than you expected; aye, more than the Spiritualist dreamed! It is a vast movement in the ocean of thought, so immeasurable we're not able to comprehend it. We have been allured and amused by the phenomena losing sight of its eternal verities. I honor the men and women who bravely dare say when they do not know, that they do not. They are pardonable for a degree of pride even, for the world has been cured through the ages by those claiming to know where they were profoundly ignor-

ant; who claimed to see by the sunlight when they saw only by the pale reflection of twilight. It is not because the agnostic does not know and stands in his place and says he does not, but because he declares he "does not" with the emphasis that assures us that if he does not know it cannot be known, and is folly to waste time in endeavoring to know. He who pronounces on the knowable and the unknowable must have infinite comprehension, must know everything as God knows, and we are not quite ready to grant that any one has yet fathomed the infinite depths of creative force. They live too much in the other world, it is objected. Perhaps we do sometimes. When we have gone down to the grave with one we loved, when we felt the staff of religion break like a reed under our hand when we appealed to philosophy in vain, sat by the dying ashes of our fond hopes and dreams vainly asking for a token, a whisper from the unseen, unknown realm into which they had passed, we were in the black night of despair. There was hope nor joy, and it seemed a sin for the sun to shine or the birds to sing now that the dead could not enjoy. Now, when thus despairing, a voice breaks through the silence. The dead speak and assure us of their identity, that they live and love us beyond the thin veil which conceals the immortal from the mortal gaze. We are enthusiastic! Who would not be? Life has no joy like this! Its pains and burdens are light now that we know they bear us toward the goal where face to face we meet where partings are unknown. Overestimate! Can he who wanders in a darkness cave overestimate the sunshine which bathes the world with glory? Is Spiritualism a religion? Yes, but we slightly vary the definition of that word. First is science, the accurate knowledge of laws, of causes and effects. Ethics or morality is that part of science which treats of the relations individuals sustain to each other and the right conduct of life. Religion is devotion to the true and right for itself, and that alone, regardless of rewards or consequences. Not fear of an angry God, but fear of doing wrong; not the incentive of heaven, but the assurance of the peace coming from the triumph of the truth. Thus Spiritualism is a religion, science and a philosophy blended, forming a system vital with growth and commensurate with the needs of humanity. The world has dreamed of an Eden in the past; that Eden is in the future. We are rapidly nearing the fortunate isle beyond the waves of the western ocean seen in fancy by our ancestors. Oblivion will drown the dross of the world and leave the shining truth. Creeds, dogmas, superstitions shall pass with their day and the mockery of legislation which attempts to force men to be moral. We are striving to hasten that Eden for those who follow us; the age of thought, the age of divine manhood. Then shall the veil be risen in twain and mortal life be regarded as the vestibule to the immortal temple. Death will bring no separation and its tears will be transformed to flowers, to wreath the brow of joy.

After Mr. Tuttle's address Mr. C. G. Oysten spoke briefly and Mr. Lees closed the meeting with some general remarks on the progress and growth of Spiritualism. Among the Spiritualists from abroad who were present were M. M. Bellous, Chagrin Falls; J. D. Pereira, Middleburg; George Knox, Mantua; Mrs. Royal Church, Chagrin Falls; Ellen W. Bond, Willoughby; William Halston, Lowellville, and Mr. C. C. Bacon, Elyria. An anniversary ball was given last evening in Heard's hall.

BRITISH SPIRITUALISM.

Communication from E. W. Wallis.

To the Editor of the Religio-Philosophical Journal:

It may be of some interest to your readers to know that Spiritualism in this country is growing, and above all, it is taking firm hold upon the community as a religious movement. By this I do not mean either a sectarian or theological system, but a truly religious influence. Religion is of the heart. Man has religious needs, because of his possibilities in that direction. Aspiration, adoration, reverence and worship—these are essentially elements of human nature. There is always something that wins our admiration, inspires us with reverent and adoring feelings. We love the true, the good and the beautiful, and sham and shoddy pay tribute to these tendencies by looking as much like the genuine article as possible. These feelings find expression in songs of praise, in acts of prayer and in deeds of love. Surely, since Spiritualism helps us to get nearer the "bottom facts," and enables us to apprehend the immanent principles which everywhere operate for beauty, order and good, it must of necessity help us to a truly religious life.

Integrity, equity and purity—these are the watchwords of character which Spiritualism demands as its code of morals, allied to benevolence, or love for others, which being manifested in sympathy, reformatory enterprises, and educational endeavors, blesses the earth with true philanthropy, the religion of love and goodness; the being good, the doing good and getting good,—the getting good coming last as a motive, because to be good and do good necessarily involves the consequent getting good.

Spiritualism has had so much to do in antagonizing error, opposing falsehood and freeing men's minds from the fetters of fear, false faith, and superstitious subservience to authoritarian dogmas, that the religious beauties of its revelations have been largely lost sight of, its redemptive power as an influence to ennoble, uplift and spiritualize, has too frequently been dissipated; and while we have been engaged in making sure of our facts and adding new marvels of mediumship, we have paid, perhaps, too little heed to the teaching; have attached too little importance to the value of the evidence as a "means of grace" and growth; in those virtues and sweet spiritual experiences which make life worth living.

Some of us are too willing to attribute the nobility of the good and true men and women to the old time training, while others are too unwilling to admit the all extent and usefulness of those teachings and institutions; but when I hear, as I sometimes do, my friends speaking of generous or good deeds as "Christian" actions, I feel inclined to protest. "He is a good Christian," is often heard when the speaker simply means "he is a good man."—thus identifying goodness with Christianity instead of recognizing the fact that goodness is human and to be attributed to humanity, (to be human, is to be kind, gentle, good; human.) This error is a fruitful cause of the perpetration of the superstition that only Christians can be (or do) good. Let us put it conversely, and our Orthodox friends will not agree that the man who is good, honest, loving and generous, is a Christian. That proposition would not be accepted. "No matter how good you may be you are not a Christian unless you have given your heart to Christ." "Your good deeds are as filthy rags

unless you have given your heart to Christ." Hence I protest against the use of the term Christian in this fashion, when, what is really meant is that the action was that of a true man.

In the same way it is customary to speak of "Christian" virtues, "Christian graces," "Herodism," "Faith, Hope and Charity," etc., are thus denominated as though Christianity had an exclusive patent rights over them; and none but Christians could experience these emotions or perform these deeds, a form of superstition which it is time was outgrown. Spiritualists, who recognize that man is a spirit with spiritual powers, naturally inherent in him, should be the last to dub their expression with so exclusive a term.

"Behave and be saved" is the motto of a friend of mine. Live the life. Religion is larger than Christianity, Buddhism or even Spiritualism. Only so far as Spiritualism becomes religion can it spiritualize or be permanent. As I take it religion is the natural yearning of the spirit after the ideal, the pure and perfect; the intuitive affirmation (and prophecy of the realization) of that higher life of harmony, fellowship and liberty which comes of knowledge and wise conformity to divine principles. Religion is emotional in its genesis and, moral in its exodus. Is the going forth of the soul aspirationally in search of truth, the living practically of that truth in daily deeds,—character formed as the consequence? Motive precedes deeds. What we are and strive to become is more important than what we believe.

But I set out to say that with us in this land Spiritualism is taking strong hold as a religious movement. In Manchester, where six years ago but one society existed, there are now six. The meetings are well attended, almost any one of them having an average attendance equal to that of the one before. The services partake more or less of a devotional character, although the sensational element can not be kept out altogether, in the shape of clairvoyant descriptions and psychometric experiments; not that I oppose either the one or the other, but am of opinion that the place for their exercise is in the home, or private circle, or at special week-night meetings called for the purpose of eliciting phenomena under fit and proper conditions. This promiscuous "test giving," as it is called, is more injurious than useful on the whole, so many of the descriptions lack point and accuracy that thoughtful people retire disappointed or disgusted, while too frequently what is said and done lends some color to the charge of fortune-telling.

It is curious to note how dissimilar the movement in the provinces is to the so-called Central Association. The latter appears to regard the subject as one of a purely scientific or philosophical character, to be analyzed without emotion, dissected without enthusiasm, classified and pigeonholed without any ebullition of feeling, unless it be a slight stirring of the pulse at some new wonder, some fresh marvel which is at once pounced upon and riddled. This Central Association is a sort of London literary institution, with occasional soirees and dress-coated assemblies, where any thing like the hearty, free and fraternal feelings manifested at similar gatherings in the north, is unknown and would be frowned down; it represents nothing but itself.

But in the provinces Spiritualism is alive; it is something to be thankful for, to be glad about, and people rejoice accordingly, invite their friends and neighbors to hear the glad gospel which disarms and dethrones death and returns the dead to the loving heart. It is a religious-fact to propagate, a glorious revelation to make manifest, and the workers labor and suffer slander, persecution, and special ostracism for the cause they love.

By the time you read this the anniversary celebrations will be on. Would that it were possible to see our standard raised so high, and mediumship so honored, that during the incoming year they should not be sullied as in the past by the base and heartless frauds which have been perpetrated in the name of that which we hold most dear. I would err on the side of mercy, but it seems as if nothing but severe and rigid measures can possibly put an end to the deprecation which is making Spiritualism a by-word and driving the thoughtful from it in dismay. The fraud crop of the past ten years must be an appalling one, the record of shame and dishonor such as should give all true Spiritualists pause. Spiritualism had need be true and born of heaven to be able to withstand the deadly stabs which its professed friends have given it. When, oh! when shall this infamy cease! If the tares and wheat must grow together the harvesting will come some day. Sometimes I wonder if the thought, "What will the harvest be?" ever enters the minds of those who practice fraud on the faith of those who believe in them, and thus perjure their souls before high heaven, and in the name of the angels perform the deeds of hell. Do they ever think that?

"As sure as there is a God above
A day of reckoning will surely come
A day of conviction, a day of doom."

If perchance, these lines should be read by any who are tempted to stray from the straight path, I should like to say, brother, sister, stay awhile, think before it is too late; do only what thy conscience approves and what in the sight of God and the angels you feel is right. Be wise; aspire for good guidance; regard your power as a sacred trust to be used for good, and all will be well.

You invite opinions with reference to the future form of the JOURNAL. Personally I should like to have it in a more portable form, similar to our *Light and Medium*, or even smaller, with more pages. I value it so highly that I keep every number, and feel I cannot do without it, but in an altered shape it would be much more manageable, make a valuable volume and be exceedingly useful for reference.

I am pleased to see you have reprinted the "Wateken Wonder," it is a remarkable record and evidence of spirit presence; it should sell by thousands.

But I must stay my hand until next month, extending fraternal greetings to all your readers and my friends in the states and elsewhere.

E. W. WALLIS.

Manchester, Eng.

Read Stuart, of Detroit, Mich., in a late sermon said: Reverence the little ones,—true builders of homes and of nations, weavers of the robe of civilization, heralds of purity, hope of the age, and symbol of the kingdom of God. Let them wind themselves around our hearts to fend us from selfishness and hardness, and keep us tender and brave. Reverence the little ones, because, like Novalla, bending before them we bend before the mystery of the incarnation,—God clothing himself in a new and beautiful form. Reverence the little ones; for they have come to from the land of the rising sun; they bring the fragrance of the morning back to us who had forgotten it; they recall the dawn of our lives, now so far away over those

eastern hills—the splendid vision of the aurora, for us, long since, alas, faded "into the common light of day"; they are messengers of hope and courage to us in our toll; and they cheer our flagging spirits as we journey toward the land of the setting sun.

For the Religio-Philosophical Journal
Excellent Results in the Investigation of
Spiritualism at Home.

Having generalized upon the subject of Spiritualism in my previous letters, and given some curious facts, too, I now introduce to you a new character in the control of our medium; "a familiar spirit" if you please, who, in his peculiar advent, the reasons given for it by the regular speaker, his promise and his constancy as one of the family, his many tests in proof of spirit communion, his wit and humor, his sharp repartees when questioned, his general odd manner so unlike the medium,—has, I am free to say, to my mind, more evidence of the great truth and claim of Spiritualism, than all the books ever written. Why? Because personal experience is better than the experience of another. If acceptable, I will in several short letters, give you my reasons for thinking so. At one of our circles, eight or ten persons present, the medium under control entertaining us about the usual length of time on the subject of evolution, and concluding with his usual blessing, said in substance about as follows:

"My friends, we have brought a young spirit brother here to-night with a view of installing him into the mysteries of spirit control and communication with the denizens of earth. We have been teaching him some time, but until now have not mentioned the fact that we have a pupil who will remain with the family in the capacity of medium between them and us. He is a lad that has recently entered spirit life. I found him on the bank of a stream of water, and at my approach he tried to avoid me—shy, fearful of harm, strangely confused with his new surroundings; about seventeen years old at his second birth; uneducated, or rather only educated in poverty, hardship, ignorance, and the surrounding that are bred of these conditions, yet he possessed a good mind, latent qualities of head and heart, that only required cultivation to bring the smooth diamond out of the rough.

"Furthermore, friends, those who leave earth without a knowledge of things pertaining to it or the life on it, will never move on in the grand progressive march until the rudiments of such knowledge are obtained, and the better informed concerning life here, the more easily we climb, when we do pass on, the mountain that is always before us. We explained all this to him, urged him to accept a place as pupil and worker, that would eventually educate him in both spheres, and after many misgivings and hesitation, he accepted our proposition, and to-night after we withdrew, we will allow him to try his first experiment. It may be rude and imperfect at first, but will grow better and better as we advance. Another reason we have for bringing him to you. We are often wanted—I say we, for there are several of us controlling this organism, and one is required to be en rapport all the time to receive the mental telegram, and he can do this, and be profited thereby, relieving us, yet serving us. We have taught him how to hold her under our mesmeric influence, and withdraw it at the proper time. In time, he will describe spirits present, read character, tell of happenings at a distance, and in many ways entertain your company. Call him Jim I; though not his real name, he will answer to it."

Thus ended this curious introduction. Now let me say that, after thirty years, he is with us still, never losing an opportunity to let us hear from him, or serve us if possible. During the war he kept my family posted as to my safety and whereabouts; was with me at times as I still hereafter show; told of the changes in generals in the Potomac army, and of the failure and success in advance of the fact; told ere it happened of the advent of the one from the west who would lead to victory; and never for one moment entertained the proposition of ultimate failure in re-establishing this government. Early in our acquaintance with him, he said he would remain with us until his medium passed over; then, and not till then, would he leave matters mundane, and seek the school of the spheres for further self-development.

It seemed very difficult in this his first attempt to speak to us through the medium, laboring hard for breath, with short ejaculations and broken sentences, language none too refined, seemingly impatient in the effort, until the medium sank to the floor, and passed through what we had learned by seeing it many times as a death scene. There was gurgling in the throat, shorter and still shorter respirations as in asphyxia, until the body, motionless as in death, would have frightened us had it been the first time, or had we lacked confidence in our teachers. A few moments later, she was restored and helped to her chair, when Jim said: "That wasn't me down'd the woman; a man came here, said he had been down'd, and wanted me to tell you his name was R. A. L. [giving his full name.]—Returning from California with his family in the ship Central America, she went down at sea, and he with many others was drowned, but his family was saved. He says he knows you."

"Well, Jim, is this true?"

"I don't know, only what he says." "Describe him Jim," and so he did perfectly, for we all knew R. A. L., one of the most eminent lawyers in Indiana; knew that he resided in San Francisco, but knew no more. He had conducted a suit in court running many years, for a member of our circle then present, and was personally acquainted with many of us. We waited with bated breath the result of this spirit intelligence, and in less than a week news reached New York and here of the actuality of this communication. Mr. L. was among the lost, and his family (almost miraculously) saved, returned, and resided many years in the county adjoining this. Whence this intelligence? E. W. H. BECK.

Delphi, Ind.

A recent visitor to the Mammoth Cave looked up at the sides of the great dome and asked the guide what the large black spots were. For answer he went to the nearest and tenderly took down a small bat. There were millions of them, all hanging by the feet, heads down, and in a comatose condition. They spend the winter hanging up here, and appear to prefer, as did the signers of the Declaration "to hang together," rather than "hang separately." Although in a state of coma they know enough when put back in position to "catch on."

A cross-eyed cat, one of the few known to be in existence, is owned by Mrs. George Hard, of Hartford.

Woman and the Household.

BY HESTER M. POOLE.
(106 West 29th Street, New York.)

"GIVE US THIS DAY OUR DAILY BREAD."
"Give us this day—
Life brought her nothing men call good—
None of its brightest or its best—
But sorrow broke her patient breast,
Yet, through it all, her faith was strong.
And strongest when most dark her lot;
She knew that peace was hers ere long.
Where sorrow dies and tears are not,
So, with clasped hands and bended head,
Her lips could say
"Give us this day
Our daily bread."
She climbed the weary hill of life,
With feet unsteady and unshod
(Save by God's grace), and constant strife
Attended every step she trod.
Yet, through the gloom these shadows made,
A light about her feet was cast,
And lifting up her voice, she said
Her load, where loads must come at last,
Hence, those poor lips so scantily fed
In faith could say
"Give us this day
Our daily bread."

J. T. B. Wollaston.

In her late seven weeks' trip to the East, Miss Frances E. Willard spoke on an average of once a day, usually on Social Purity.

The W. C. T. U. propose to erect a building in Chicago at a cost of \$500,000. It will contain the offices of the National Association, and also of the Woman's Temperance Publication Society.

There is a home for intemperate women in Boston, having forty inmates.
Dr. Cornelia Brown, a graduate of the Pennsylvania College of Dentistry, has recently located at Minneapolis, Minn.

Miss Anne Whitney's statue of Lelf Eriksen is to be placed at the main entrance to the new Back Bay Park in Boston. It is pronounced by competent critics one of the best pieces of ideal work ever made in or for this country. The pedestal, by the same artist, will bear in panels the story of the Norse explorer.

Mrs. Mary Clement Leavitt will soon finish her work in Japan and then go to India and from thence to Africa. This brave apostle of temperance is making her power felt in every land and among all people.

Genevieve Aylmer Farrell of Arlington Heights, Ill., though but eleven years old, has been for three years an active and successful silk culturist. As her parents are invalids, much responsibility devolves upon her. She has fitted up a cocoonery with every thing needed; in the past three summers she has raised six fine crops of silk-worms, and her cocoons and reeled silk are said to be marvellous of beauty. During the past year she has edited a silk culture department in several papers, and has written a series of letters on the subject for various papers and magazines. Last spring she published a book entitled, "Two Summers in a Cocoonery," which is highly praised.

A NEW AVOCATION.

A contemporary describes two or three new avocations:

"Since the reign of bric-a-brac set in, we have professional dusters in the cities. It should be comparatively simple to introduce also professional menders. Perhaps a difficulty would arise as to amount of payment, since the women who mend for their families do not roll in wealth, and even fifty cents a day might seem to them extravagance. And the sewing woman who drags her life out on the same sum, boarding herself, would probably scorn less. But once given her patrons, she might find her life both easier and more healthful; and the tired house-mothers, seeing the economy and the relief, would wonder why they did not do it before. Under the present system the thrifty women fret and tire themselves over the endless task; the sentimentally philanthropic and the unthrifty give away, to the increase of poverty often; and the old coddled men profit by the improvidence of the bachelor and husbands."

"A little more co-operation everywhere would lighten women's work. Here, for instance, in a town of two thousand inhabitants, one woman for years made her pin-money by weekly brewing of yeast for her neighbors. She has gone out of the business now, her husband objecting; and the women are left lamenting the lost convenience."

CROWDING CHILDREN.

At a late lecture given before the Nineteenth Century Club by an eminent physician of New York, he criticized the ordinary methods of study in schools:

"He told of a little girl brought to him one day afflicted with St. Vitus's dance. She had been to school and in her book bag she had an English grammar, an arithmetic, a geography, a history of the United States, an astronomy, a temperance physiology and hygiene, a French grammar, a French reader, and a treatise on general science. These subjects she was expected to master at home in six and a half hours, if she gave the needed time to sleep, to eating, to dressing and recreation."

In such cases the child spends her brain capital, not her brain income. Many a girl and boy have been driven out of this life, many more have been well nigh ruined, mentally or physically, by the cramming process.

Mothers! do not allow it! Remember that at seven years of age the brain is larger in proportion to the body than is the brain of an adult. During the first eight or ten years the child should learn solely through its senses. Let the intuitions have a chance; do not let the brain be overtaxed any more than the body. Some one has well said: "Memory is not knowledge. Because children recite well does not mean that they understand. They recite by rote. So do parrots. Such cultivation of memory weakens the brain powers. How much better it would be if we had more objective teaching. What idea can a child get from Dr. Johnson's definition of network—a reticulated structure with interstices between the intersections? There is too much cramming in the schools in spite of all the teaching against it. I confess to a strong sympathy with the intelligent truant."

A notion of parrots might well result from this early over-crowding, only that the spirit refuses to be crushed. Though the work is difficult, it will assert itself, and set at naught arbitrary rules and shackles. Give it room and opportunity, remove temptations, present right motives, and the world will be led through glorious inspirations.

A working woman of New York makes an agonizing appeal, through a paper, in favor of fair pay for women's handiwork. It is a sore subject to touch upon. It is not woman who has brought about the present condition of woman, but she must take part in its redemption. One way is by avoiding bargain counters where woman's work is sold at ruin-

ously low prices, and pay honest prices for honest work. She writes:

"How many clear-headed, true-minded men and women might live to-day as ornaments of society but for the long hours of grinding toil and care, which unfit them mentally and physically for any thought save how shall we earn bread to feed us, clothes to cover us, and rent. How many a noble intellect is clouded by the care and weariness it cannot shake off, which, with proper food, shorter hours, and an extra dollar for books and papers, might outshine the stars! Why do lewd women walk our streets? Is it not because unable to live upon the wages you offer that their souls were bought with the rich man's gold? Think of this, brother men! when you hire cheap labor: think of it when you reduce the wages of the women in your employ! Think of it, ye women leading luxurious lives or happy in your comfortable homes. What brought these creatures from whom you draw aside your skirts in the streets, into the depths to which they have fallen? If you were to visit the evil houses which abound in our cities, or inquire of the wrecks in our streets, how many do you think would choose a long day's work at fair pay in preference to the life of gilded vice? I warrant you nine-tenths would take fair wages and an honest home."

The only answer to be made is, that all such can find both in domestic service, if they are trained for it and will enter upon such a life. To the following there is no answer, save to agree to the request:

"Give us one more thought. When you see the almost resistless advertisement of our great retail houses, with 'Special Sales at unheard-of reductions,' think that the reduction does not affect the dealer or the manufacturer, but the women who stitch, stitch, all the weary day at reduced wages. Remember 'Special Sale' means starvation."

That "Christian Woman."

To the Editor of the Religio-Philosophical Journal:

In No. 5, March 25th, of your valuable paper (of which I have been a constant reader for twelve months) I notice a communication from a "Christian Woman," who seems to be yet striving to harmonize Spiritualism and Christianity, and has found to her dismay, that the new wine of Spiritualism will break the old bottles of orthodoxy. Vain the task! I have passed through similar experiences, and made no progress until I generated strength sufficient to cast from me my old theological speculations, and look Truth squarely in the face in the light of science and common sense, using my own God-given reason to decide the questions that will spring up for adjudication, and among them so-called death, which is only physical dissolution. This we find is one of nature's primal laws, by which newer and more healthful forms of life are brought to light through the evolutionary processes of growth and decay. And Mother Eve's appetite, or rather Adam's fall has nothing to do with the change called death. These crude conceptions of our remote ancestry, entertained in connection with this seeming mysterious manifestation of natural processes, need not necessarily deter us of the Nineteenth Century from knowing and understanding their physical changes.

Judging from my stand-point of observation, Spiritualism and Christianity have but little in common, but as the time-worn forms and superstitions pass out, the new will be found large and full enough to fill its place. Permit me, as one who has passed through all the forms of Christian religion to speak of them experimentally. I find that the so-called change of heart is simply psychological, as I pass under similar influences when yielding to spirit control at the present time. I am sorry that so prominent and useful an instrument for spirit control as Mrs. Watson, should fail to be appreciated by her sisterhood. If I were given to any forms of idolatry I am sure I should name her among my household gods. For when I see her name in connection with spiritual truths, I feel that I am to be treated to a feast of good things.

Mrs. M. H. Snyder.

Late April Magazines Received.

THE CENTURY MAGAZINE. (New York.) The series of papers on English Cathedrals which open this number, aim to make a popular presentation, not only of the interesting points in the history of English architecture, but also of its artistic bearings. The Life of Lincoln is this month devoted to the Territorial Experiment. In a paper on the Veda, Professor W. D. Whitney, of Yale, defines the place of this work in the sum of man's literary productions. The paper in the war series is contributed by General D. H. Hill, and in Memoranda on the Civil War are short communications. Other articles, poems and notes add to the interest of this number.

L'AUREOLE. (Paris, France.) The table of contents is up to the usual standard of this monthly. Among the contributors we find Lady Calthorpe (the Editor) Duc De Pomar, and Anna Kingsford.

THE BROOKLYN MAGAZINE. (New York.) The contributors of this number are some of the most popular writers. An article is contributed by the late Henry Ward Beecher, and there also two of his latest sermons published.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) Contents: The Weedy Mound; A Secret Inheritance; An Unknown Country; Our Fishermen; A Journey to Exeter; Sheridan and Miss Linley; Our Quarrel.

THE SIDERAL MESSENGER. (Northfield Minn.) Articles of great interest to the student and teacher in astronomy will be found in this month's table of contents.

THE FREETHINKERS MAGAZINE. (Buffalo, N. Y.) Contents: Construction; Prohibition; Ethicalism and the Ethical Church; Literary and Editorial Departments.

THE PATH. (New York.) Contents: Heralds from the Unseen; Seek out the Way; Studies in the numeric powers; The Bhagavata, etc.

THE PHRENOLOGICAL JOURNAL. (New York.) Many articles and items of general importance make this number exceedingly valuable.

HALL'S JOURNAL OF HEALTH. (New York.) A monthly designed for the family and home and devoted to health and long life.

BABYHOOD. (New York.) This magazine for mothers contains many hints and suggestions.

THE HERALD OF HEALTH. (New York.) Good articles upon health and how to preserve it fill the columns of the April number.

THE YOUTH. (Chicago.) The stories, poems and illustrations are appropriate for the young.

THE HOMILETIC REVIEW. (New York.) This Monthly is devoted to sermonic literature and discussion of practical issues.

OUR LITTLE ONES AND THE NURSERY. (Boston.) The actual stories and illustrations appear this month.

New Books Received.

THE LATEST STUDIES ON INDIAN RESERVATIONS. By J. R. Harrison. Philadelphia: Indian Rights Association.

UNANSWERABLE LOGIC. A series of Spiritual Discourses, given through the mediumship of Thomas Gates Forsythe. Boston: Colby & Rich.

THE SEVEN SOULS OF MAN AND THEIR CULMINATION IN CHRIST. A Lecture by Gerald Massey. London. Price, one shilling.



The Oft Told Story

"I am glad, my child," says the mother, to her eldest daughter, "to see you improving in health so rapidly. Hood's Sarsaparilla is doing wonders for you, after your long and severe illness. You look better every day."

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Hood's Sarsaparilla

medicine. I have been reading its Phenomenal Record. Every statement is so fair that it carries conviction. In fact, Hood's Sarsaparilla seems to be a thoroughly honest and reliable medicine."

"Why, mother, Sister Smith says her mother bought some Sarsaparilla last week, which the man said was just as good as Hood's, but they did not like it and have thrown it away. Can anybody else make it as good as Hood's?"

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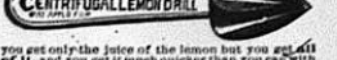
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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, April 16, 1887.

Christian Symbols Ages before Christ.

It is the style of a school of materialistic criticism, to which some materialists do not belong, to parade any symbols or opinions which antedate Christianity, and yet are like it, as proofs that the last stole from its elders all it has, and then palmed off the plundered property as its own, and as the special gift of God. Those of this school seem more zealous to prove priests and creeds dishonest than to get the real truth, just as the dogmatist upholds his creed, and lets reason and conscience go that he may hold fast to the "letter which killeth." This is an unreasonable reaction from an unphilosophical absurdity, a reaction not without its uses, yet one to be avoided if the golden mean where truth lies is our aim.

The new faith being a growth of the human mind and affections, it is quite natural that the forms and symbols of the old worship should be partly used in the new; quite as natural is it that certain ideas and truths which those forms and symbols are meant to bring before the mind, should also be retained. Symbol and truth will be changed, or modified in form or expression, yet clear insight will discover the real likeness and identity.

Buddhism was Hindoo Protestantism twenty-five hundred years ago, but the forms and thoughts of the older Brahminism mingled with the Buddhist worship and life, not fraudulently but naturally. Primitive Christianity was a great spiritual awakening, full of light and life. We need not believe or disbelieve just as its apostles did to grant that, or to grant the value of their words and works, but the forms and thoughts of older Paganism and Judaism made, naturally and inevitably a part of the new movement, without aim or thought to deceive on the part of any.

Especially must great truth pass into all religious systems, for they are in and of the soul, universal, fluent and penetrative, not limited to any book or creed, to any race, age or latitude.

Jesus was no scholar in foreign tongues or books. He probably never heard of Buddha or Plato, yet their words and his are singularly alike in some respects. He did not steal from their stores, but simply uttered his own intuitions touching the things of the spirit, which were like theirs, because all souls partake of the light of the Over Soul.

So it has ever been and ever will be. "A charmed life, old goodness hath," the poet well says, and be that charm under Pagan or Christian guise, it still lives and lightens many souls.

We must bear in mind, too, the fact that the tendency to the miraculous has always been strong, and that the wisest and best men and women are touched and tinged by the east of thought of their age. Buddha never taught his own authority as final, nor did he rely on miracles to prove the truth. He told his disciples not to believe a thing because he said it, yet he was hardly gone before he was the Lord, and his birth and life made volumes of miraculous legend. Christ dwelt very little on ought but spiritual truth, yet miracle and myth, and story and picture, tell of the supernatural element that colored those ages.

Thus it is seen there was no wholesale theft by early Christian, from Jew or Pagan, but that some of the forms and thoughts of the old faiths passed naturally into the new. In this way, too, we see how great ideas endure. A Supreme Intelligence, a sense of duty, a thought and hope and lasting faith in immortality run through the ages. They do not die with dying forms and beliefs, but with new names and symbols grow with the growth of man's interior life. From old Egypt to our own time they live and grow. But while there was no systematic theft or

deceit on the part in this use of ancient symbols or acceptance of ancient conceptions, we should understand well and thoroughly that the claim set up by creed makers, professedly pious and Christian, that all their ideas and ceremonies are of miraculous origin, given from heaven only to the Christians, and that none can be saved here or hereafter without accepting them in this way, is totally false and misleading.

No sect or party can thus have and hold all truth. Let us rather recognize kindred ideas in all religions. Seek truth from Pagan or Christian in the past or to-day, and gladly note and welcome the progress of religious ideas, hailing the broadest and deepest spiritual thought as best, and the most beautiful facts as the natural proof-positive of enduring truths.

This train of thought is awakened by a late letter in one of our exchanges over the initials L. H. S., well known as those of Mrs. L. H. Stone, of Kalamazoo, Michigan, a gifted and versatile woman. She writes from Luxor and Thebes of obelisks and temples built by the Pharaohs before the days of Moses. Of a great temple in Luxor she says:

It was founded by Amunoph III. and a very curious bas relief, still fresh and legible upon its walls, sets forth how he was descended from the God and was no son of any earthly father. In this picture, which I have carefully studied, we have a curious prototype of the hundreds and thousands of pictures, most beautiful many of them, in the galleries of Europe and called "Annunciations," "Nativities" and "Visits of the Magi," and all referring to the birth of Christ. In this picture on the walls of the temple of Luxor, Thoth, the Hermes of the Greeks, the Mercury of Roman mythology and in all mythologies the messenger of the gods, appears to the mother of Amunoph III. to announce to her that she shall become the mother of a wonderful child, the child of no earthly father.

He bears the scroll of his commission in his hand and Maatmau stands silent before him. In the next scene appears Kneph, the god who is styled the soul of the world, who appears before the favored queen and holds before her on one side the cross, the sign of life, and on the other side of the same cross, Hathor, the goddess whose mission it was to communicate to the unborn child all the spiritual, esthetic qualities, holds to her mouth the same cross, thus communicating from the gods all spiritual gifts to the young child. The picture is a masterpiece of art, and in it we have a picture of the nativity of this wonderful son of Amun, and in yet another tablet is pictured the scene in which no one can possibly mistake the great prototype of the virgin who was leaving gifts to the young child. We have read of this picture, but I could not have believed the likeness of the two so remarkable.

Here we readily and rationally trace back the Christian symbols to a thousand years or more before Christ, and this does not change their real value, but it does effectually show that the claim of their Christian origin is without foundation in fact. We need to acknowledge the gifts the past has brought us, and also to acknowledge and appreciate the sources whence they came.

"By Courtesy."

In an editorial upon the Wells exposure, published some weeks ago, the JOURNAL spoke of a New York gentleman thus: "Mr. Nelson Cross (called by courtesy Judge Cross) whose practice seems to be in the newspapers rather than in the courts." The innocent and most truthful words in brackets seem to have pierced the innermost recesses of the original transfigurationist's soul. Through a lawyer friend, one W. R. Garrard, he replies in the columns of a venerable Boston contemporary. Of course the JOURNAL's statement is garbled and removed from its context, so as to draw tears of sympathy from the readers of its contemporary.

Mr. Cross, over Mr. Garrard's signature, says with great feeling: "Casually glancing over an editorial article in the RELIGIO-PHILOSOPHICAL JOURNAL of March 19th I observe a spiteful 'fling' at your New York correspondent, Nelson Cross, to whom 'allusion is made as one allowing himself to be called Judge by courtesy.'"

Mr. Cross by his next friend then states that he was at one time Judge of the Court of Common Pleas somewhere in Ohio. Just where or when cannot be told from the pleadings, however, but at some time within the past thirty years.

The JOURNAL hastens to wipe the tears from Judge Cross's beautiful eyes and to hold up its right hand, or both hands if that will add emphasis, and to declare that it never, no never! meant to "fling" a shade of a shadow of doubt upon the fact that at some period and place he had worn the ermine. No, indeed! It only tried in what it thought a sweet and gentle way to convey a mild hint to the public that the newspaper lawyer was not at present assisting in the administration of the beneficent laws of the mighty State of New York; that his lovely little figure did not now illuminate the judicial bench, and that his friends decorated him with the title as a matter of courtesy and as a token of previous official position—a perfectly proper thing to do.

The JOURNAL may here remark that its editor is called Colonel by courtesy, because some twenty-six years ago when only a boy he didn't follow the example of Judge Cross, but just went off like a foolish youngster and enlisted as a private soldier and within fifteen months thereafter rose to the rank of Lieutenant Colonel. The New York lawyer and newspaper advocate is not now entitled to wear the ermine, nor is the JOURNAL's editor in a position to don his blue coat with its double row of bright brass buttons; the one is not a Judge nor the other a Colonel—and are only so called "by courtesy."

The Golden Gate says: "The trend of all spirit communion should be upward; at least we should so insist, and whatever we earnestly insist upon and seek for we are very sure to find. If the higher spirits cannot come to us, we should certainly not waste much time with the other kind, except in doing them good. We should give freely to such as we can aid, but should seek for aid only from those who are higher, better and more intelligent than ourselves. The trouble with many Spiritualists is, that they accept and follow advice from those spirits whose plane of unfoldment is frequently far beneath that of their own."

Recent Paris Experiments in Animal Magnetism.

We print this week an account of some interesting experiments in "hypnotism" or mesmeric condition, made lately in Paris tending to show the influence which can be exerted over the mind of an unconscious subject, causing him to execute a will or deed of conveyance, and subsequently to stand to it as the act of his own free will, when in truth and fact it was executed in opposition to his free will, and because of its entire domination by the will of the magnetizer.

The account is taken from a medical journal, which is too often afflicted with the gravest of apprehension that there may be some where manifested among men a spiritual power which that paper is unwilling even to dream of, and into whose philosophy it is not allowed to enter. The experiments are interesting, particularly as coming from the source they do, the allopathic fraternity; but they are not novelties to experienced Spiritualists or magnetizers. Many years ago they produced all the results presented by these Paris experiments of Dr. Charcot, and more.

Dr. Charcot, as reported, has but shown the influence exerted upon a subject while the latter is dominated by the mind of the human or physical operator. Let him continue his experiments, and he will reach a stage in which some other power takes the subject out of the control of the human operator. In that stage "the subject" will take to himself the task of instructing or directing him who was the operator. The subject will give utterance to views directly opposed to those of the operator, and often will declare himself to be moved by, and the mouthpiece of, a disembodied, quondam human spirit: such has been the experience often related from the rostrum by the late Dr. Hallock, of New York, and other veteran pioneers in the field into which we welcome the coming of these medical neophytes. They have much to learn therein.

Beecher—Wright.

Sermons, lectures, magazine and newspaper articles with Beecher for their theme have flooded the country during the past few weeks, but the JOURNAL ventures to say that none of these contributions to his memory surpass that given through the mediumship of Mr. Wright, all things considered. That such a discourse fell spontaneously from the lips of an uneducated English bricklayer, within a few days after Beecher's departure, is in itself a striking thing. That it was listened to by a large audience in a thriving city of a State which was once the field of bloody strife between Freedom and Slavery, where Freedom won through the tremendous energy of Beecher and others of his kind, is significant index of the world's progress.

A few years ago this eloquent lecturer might have been seen after a laborious day's work with his trowel, trudging three miles to attend a little circle, where earnest people were striving to solve the problem of a future life, and to develop the psychical and medial powers of such sensitives as they should find among their number. Steadily his development went forward until at last his trowel was laid aside forever, and he became an efficient agent of the Spirit-world. Later on he crossed the Atlantic under circumstances that would have driven stronger men than he to desperation. Alone, unknown and with hardly an earthly friend he was guided and protected by wise though invisible friends. Against covert and open hostility, both within and without the ranks of Spiritualism, and handicapped by a delicate physical organization, rendered still more fragile by his severe trials, this inspired man has kept his face to the front and slowly won his way. Much that is taught through his lips may grate harshly upon good people, and in some things he is very fallible, but in his way he is doing a grand and noble work that will survive long after he has gone from earth. And when he has finished his mission and gone over to the great majority, may there be those who will speak of him as justly, kindly and wisely as has his spirit inspirer of the great preacher.

A Gospel Cyclone.

A gospel cyclone is reported from Waverly, O. Rev. W. W. Hissey, of the Methodist church there, has been conducting revival services for some time. An exchange says that "twice has an inexplicable phenomenon occurred, the truth of which is vouched for by most reputable citizens. While a certain member was leading in prayer, clear and distinct above his appeal the melody of many voices—celestial voices—accompanied by strange music floated in on the evening air. As the supplication grew in fervor the music increased in volume, and when the prayer was brought to a close the sweet melting strains of music died away in the distance. These supernatural manifestations were akin only to those which occur when there is great excitement in the community, and when people are laboring under powerful religious emotions. Some of the faithful believed it to be a cadence from the heavenly choir vouchered in answer to prayer. Others looked upon it as a harbinger of great things to follow, and, strange to say, they did. On the following night of the last visitation all over the house people were converted in their seats, while those around them stood on the backs of the benches clapping their hands and shouting, and the scene which followed beggars description. The revival is the theme for conversation, and the whole town is worked up over it. People from neighboring towns and country folks for miles around are nightly visitants at the services."

Evans's Spirit Drawings.

Our esteemed contemporary, the *Golden Gate*, has lately been publishing alleged portraits of well known Spiritualists and mediums now in spirit life. The pictures, it is claimed, are drawn by spirits on slates through the assistance of the medial powers of a Mr. Fred Evans of San Francisco, whom the *Golden Gate* vouches for as an excellent and honest psychographic medium.

Fifty years ago, Illinois was a vast and sparsely inhabited prairie. Horse thieves and desperadoes were the terror of the unprotected settlers and the life of an officer of the law or of a detective was most perilous. A bold fellow, Bonney by name, gained great prestige as a successful detective, and in his later years published a bloodcurdling history of his adventures under the title, "The Bandits of the Prairie." We well recollect the cold shivers that ran over us when as a small boy we read this book and stared with fearful gaze upon the pictures of famous thieves and murderers which, in coarse wood engravings, illuminated its pages. We had not thought of Bonney and his "Bandits" for more than twenty-five years, when on opening the beautiful pages of our handsomely printed contemporary, we saw the picture purporting to be a likeness of the JOURNAL's staunch old supporter and our warm personal friend, Prof. Denton. The picture instantly recalled that of one of the murderous thieves whose likeness Bonney had used to heighten the sensational character of his tale.

One of the pleasant visions of our memory had been a magnificently shaped head, a bright, honest, earnest, intellectual, comely face, that always came to mind synchronously with the name of William Denton. Looking upon the picture in the *Golden Gate* and reading the endorsement of its editor, "This of Prof. Denton is surely an excellent likeness and a very creditable piece of work," we were painfully shocked, and began to wonder if our eyes were failing or if some hateful spell had obscured our vision, or had we always been mistaken in our recollection of this dear friend. Pondering thus we wrote the following letter to Mrs. Denton:

CHICAGO, March 30, 1887.

DEAR MRS. DENTON: The enclosed picture, purporting to be a likeness of Mr. Denton, appears in the *Golden Gate* of San Francisco. Without expressing my opinion I would be pleased to have yours.

To which the following reply was received:

WELLESLEY, MASS., April 5, 1887.

MY FRIEND BUNDY: Your note of inquiry, enclosed with picture and editorial from the *Golden Gate* of San Francisco is at hand. It is the curse of Spiritualism, if the system itself be true, that so many of its leading advocates are incompetent judges of its phenomena. Take, for example, the statement of the *Golden Gate* editor in regard to this picture. He says: "We give on our 5th page a fine likeness of Prof. William Denton." This of Prof. Denton is surely an excellent likeness." "He had desired that we might obtain a likeness of Prof. Denton. And there it was." He also says, "It was taken under our own hands, without the possibility of deception. In fact, it is an insult to common sense to imagine that such things can be done in the broad light of day, and under the eyes of an audience, in any other manner than that claimed for them."

Now, if the above statements are true, they are of incalculable importance to us. The value of such facts, if they are facts, can be appreciated only by the anguished, bleeding hearts of those who have buried with their loved ones the hope of their lives. But are the statements true? In this, as in so many other cases, we must judge of the unknown by the known. I have in my possession, taken in the course of about 30 years, from fifteen to twenty different styles of "likenesses" of Mr. Denton, photographs and daguerreotypes. These were all taken at different times in different places, and by different artists. But while no two of these are alike, and while two or three of them are, in general effect, scarcely more than mere caricatures, still in every one of them there are striking resemblances, both to each other and the original. In every one of them there is clearly a "likeness" to the person, in some one of his moods, whom it was intended to represent. In this picture from the *Golden Gate*, however, there is not a feature of the face, nor a line of the form, that resembles either Mr. Denton or any one of these likenesses. Turn it whichever way you will, it is a face and form in every line and feature unlike his.

Thus much in regard to the known and provable facts to which the statements in that editorial refer. What, then, must be our inference in regard to those unknown and unprovable circumstances to which they also relate? Was the editor any better qualified to judge of the passing circumstances under which the picture was obtained, than of the more enduring result which remained in his possession after the circumstances had passed away? Surely our examination does not justify such a conclusion. We have no guarantee that the one is correct, since we know that the other is incorrect. And again our hopes are blighted.

I do not charge that editor with intentional misrepresentation. That is not necessary. I do not

know where the mistake originated; but that such a mistake should originate at all is an event of startling significance in view of the momentous importance of the questions it suggests.

Very truly yours, etc. E. M. F. DENTON.

We know independent slate writing is a well authenticated fact; we have also seen very beautiful pictures drawn by Anderson and others under circumstances clearly indicating a power beyond that of the medium. We have no manner of doubt of the perfect good faith of the *Golden Gate* editor in the matter of these Evans pictures, and do not deny the possibility of their production by spirits in the manner alleged. But we do sincerely hope that out of consideration for the relatives of the eminent departed and the best interest of Spiritualism, further publication of such caricatures as those of D. D. Home and Wm. Denton will be resolutely declined by our zealous brother of the *Golden Gate*, and that his natural eyes may not longer be veiled by the mesmeric influence which now, seemingly at least, obscures his normal vision.

A number of complaints have come in of the non-reception of the JOURNAL for the last week in March and first week in this month. Investigation discloses the irregularity to have occurred in the mailing room; and this has now been remedied. Whenever a paper is more than two days behind time, it is reasonably certain that its non-arrival is not due to delay in transit, and the subscriber should at once notify the publishers by postal card. There may be a few cases where late JOURNALs have not reached destination; in such instances they will be duplicated upon notification.

Psychometry an aid to Justice.

It is within our knowledge that in a number of instances important information and valuable clues have been secured by officers of the law and attorneys through the aid of psychometrists. We do not advocate great dependence on such help at present; neither do we think psychometric readings should be thought infallible; as a rule, they are mixed with more or less error, and the average psychometrist is not sufficiently developed to differentiate the influence of environment from the object under examination. Sufficient progress has been made, however, to show the possibilities of this power when well developed and controlled by a thoroughly trained sensitive.

Some time ago a horrible murder was committed in a Western State. The deed was done with a flat-iron, and no clue to the murderer could be secured. The husband of the murdered woman moved away soon after. A few months ago the flat-iron was sent to a prominent lawyer at Muskegon, Michigan, who placed it in the hands of Mrs. Addie Eldred of that city, who has been developing as a psychometrist for a year or two past. She had no hint of the history of the iron or from whence it came. Her reading as given below corresponds with the particulars so far as known, and is considered remarkable by those interested, and is believed to clearly indicate the guilty party. The authorities are now acting on the theory drawn from this reading. The location of the crime is within our knowledge, but suppressed for the present in the interests of justice:

MRS. ELDRED'S PSYCHOMETRIC READING OF THE FLAT-IRON.

The first impression that comes to me is that of darkness. It is night. The person whom I connect with this iron is a man. He seems to be of a peculiar nature; not a strong person, but one who is externally smooth and cunning. He is long-headed, and his plans are laid carefully and a considerable time ahead. He is not a hasty, impetuous man. He is not the only one concerned with this flat-iron. Others come to me.

The thought that forces itself upon me strongly is that of murder, but whether this comes from suggestions made by others in jest or from the iron, I cannot be quite certain. It seems to me that a man killed a woman; that the killing was not the principal object, but because necessary in carrying out some other plan.

(Question—Do you see the place?) I do dimly. Rather small, plain house. I get the impression of two rooms: one is like a kitchen, with a kitchen stove. In it and other household utensils. I see a bed; perhaps a bed was in the kitchen. The deed was done in the night. Some one is lying on the bed. I think it is a woman. The violent act was a sudden one, the result of a quick temptation. The man sits before me vaguely. I see him stealing away from that place, crouched down in going to avoid notice.

The murder itself was unpremeditated, but the feeling that made it possible was of long standing. The man stood in fear of this woman, and after dreading her a long time, suddenly ended the dread by putting her out of the way. If this were a real crime and I were a detective set to ferret it out, I would seek among the nearest associates of the victim, even in the very house, for the criminal. The two were closely bound together; they had secrets together; the nearness of the association made the crime; a criminal complicity grew up between them.

I must not go outside this place to find the criminal. He is here, and is the person who would be least suspected. I do not think there was a struggle or a fight. The iron was not buried.

I cannot see the man well, for he does not stand up straight, but goes bending over. I see him come in at a door—he goes along through the room and looks at another person lying down; then he goes back and picks up the iron, the handiest thing near by. He comes in again and bends over his victim and uses the iron. Then he starts to go away from the place but finally decides that his best plan is to stay. Perhaps he was the one who found the woman dead, and reported it to others.

He wears a large light coat, half overcoat, heavy and loose. He is a spare man, of light weight; quite tall, and I think he wears whiskers.

GENERAL ITEMS.

Mrs. Jennie K. D. Conant of Scotland has been lecturing at Lynn, Mass.

Dr. J. K. Bailey, after filling engagements at Detroit, Mich., went to Battle Creek.

We are in receipt of *La Nueva Alhambra*, published in Cuba. Many fine essays on a variety of subjects fill the pages.

O. S. Poston of Harrodsburg, Ky., in renewing his subscription, writes: "The cause is prospering in central Kentucky."

The Sphinx, published at Neuhausen, near Munich, Bavaria, has a rich table of contents of spiritual and occult lore.

Dr. F. H. Roscoe's address is No. 26 Stewart Street, Providence, R. I. Those desiring his service as a lecturer can address him there.

Mrs. Ira B. Eddy has not passed to spirit life as has been currently reported, but is well and giving sittings at 696 Fulton St.

Dr. Pardon contributes a very suggestive paper to this issue of the JOURNAL under the title, "The Doctrine of Energy."

A report of the Anniversary Exercises of the First Society of Spiritualists of New York has been received, but too late for this issue.

Fowler & Wells Co., New York City, have removed to 775 Broadway, and are prepared to fill orders for any and all of their publications.

John Slater, spoken of in the report of the Anniversary meeting at Brooklyn, is without question the most remarkable sensitive and platform test medium now before the public in any country.

C. K. Kies, a prominent Spiritualist of Green Bay, Wis., lately passed to spirit life. For twenty-eight years he had been a Justice of the Peace.

On another page Hon. F. F. Fargo gives the particulars of a psychographic experiment with W. A. Mansfield, alluded to in a previous issue of the JOURNAL. Special attention is invited to the communication.

The Young People's Spiritual Society meet in Apollo Hall, 2730 State Street, every Sunday evening at 7:30. "The Issues of the Ages," by Mr. Frank Algerton, and other speakers, next Sunday. All are cordially invited to attend, and assist in making this the model spiritual society of Chicago.

Mr. Eglington left St. Petersburg for Moscow on the 3rd inst. His imperial majesty the Emperor of Russia presented him with a beautiful pair of diamond and sapphire solitaires.

The JOURNAL is in receipt of the very excellent address delivered by W. E. Coleman at Metropolitan Hall, San Francisco, on the occasion of the 39th Anniversary, but will be unable to give it space for several weeks owing to the press of matter.

G. H. Brooks writes from 1713 Larimer st., Denver, Colorado: "I have been engaged for the month of April by the society here. Our meetings are moving on nicely; have a large attendance; hall filled full every Sunday, and the utmost harmony prevails."

The Harbinger of Light is at hand. It contains much news in regard to Spiritualism in Melbourne, Australia, and other adjacent points. "A Clear Case of Clairvoyance," "The Italian Opera, from a Spiritual Aspect," and "Try Spirit Power at Home," add to the variety and interest of this issue.

Mr. Shufeldt's praise of Mrs. Bonham's spirit pictures no doubt reads somewhat extravagant to those who have not viewed her work through his eyes. That Mrs. Bonham is a highly gifted medium, however, will soon be apparent to those who investigate the matter.

We learn from the Sunday Visitor that Peoria, Ill., has a Scientific Association, before which lectures are delivered on scientific subjects, followed by criticism on the part of any of the members. The Association is good one, and can not fail to have a good effect.

The Boston Evening Record says: "Mighty glad we are that the new Sunday law will allow barber shops to be kept open, newspapers to be printed and sold, and a hundred other things to be done which always have been done and always will be done. And yet it is a comfortable thought to know that henceforth this will be all inside rather than outside of the law."

The Record, a paper published at National City, Diego co., Cal., says: "A spiritual revival has been created in San Diego from the very beginning of Mr. Shepard's seances, four months ago, and all classes are eagerly awaiting opportunities of admission to his circles. Mr. Shepard is busily engaged on a book descriptive of his travels, his gifts, experiences and anecdotes of famous people he has known the world over."

April 6th, Mrs. Hap Briggs of Wheeling, W. Va., cut her throat at the residence of her husband, and to all appearances died almost instantly. The physician said her jugular vein and windpipe were severed, and the county coroner issued a burial certificate. On the evening of the next day, as the body was being prepared for the coffin, the woman showed signs of life. She opened her eyes and called for her husband. She is alive and conscious now, though it is believed she can not recover.

Mrs. Emma Hopkins, who has been eminently successful as a teacher of mental healing in this city during the past year, left this week for San Francisco on a professional visit. She is greatly beloved by her pupils, and is a lady of fine spiritual powers. While the JOURNAL takes issue with some of the postulates on which her theories are based, it gladly speaks of the beneficial effects of her teaching, upon those who have come under its observation.

Easter Sunday was a perfect day in Chicago, warm and yet invigorating; churches and halls were filled to repletion, and beautifully decorated with flowers. Some of the discourses approached remarkably near the border line of Spiritualism, while in some so-called liberal pulpits the mossy arguments and fatuous platitudes of old were advanced in support of a life hereafter, with a studied suppression of all hints that modern Spiritualism exists.

Under date of March 31st, Lyman C. Howe writes as follows from Kansas City, Mo.: "I sent you a brief report of the anniversary proceedings here last Sunday, among which was the prophecy made by Mr. Clark that very soon one of Missouri's most honored citizens, who was then in apparent health, would suddenly pass away; and he said the first letter of his last name is R. When I sent you the report this afternoon, I had not seen the papers which give an account of the death by suicide of Hon. Thomas B. Reynolds of St. Louis. As I remember it, the medium said he lived in or near St. Louis. At all events, I know he said one of Missouri's most prominent and honored citizens, and Gen. Reynolds, it seems, has been a very prominent man both in St. Louis and the State, and also in the nation at large."

It appears from the Herald that the latest church building project on the tapis is a grand edifice for Rev. H. W. Thomas and his flock. The lack of home life in a church congregating in the auditorium of a downtown theatre has prompted some of the wealthy members of Dr. Thomas's church to devise a scheme for the erection of a house of worship on the west side. As yet the plans have not matured, but the aim now seems to be the purchase of the vacant lot at the southwest corner of Ashland avenue and Monroe streets, extending back to Ogden avenue. The site is conceded to be a desirable one for church purposes, and it is whispered, has already been contracted for on liberal terms. The congregation has reached the unanimous conclusion that it must have a church building of its own. One argument advanced by the church people in favor of the west side is that a majority of the congregation resides there, and that a church built in that division of the city would be a lasting monument in the field of Dr. Thomas's early labors.

Experiences in the Eddy Camp of Christian Scientists Continued.

No. 4.

BY WM. L. GILL.

I wish to say a few words only now so as not to be misunderstood, and to prevent my previous communications from doing injustice to the innocent, who are unwittingly in a false position, as I was myself for a little while. Like me, many of those in the Eddy Camp interpret the formula in the noblest admissible meaning, and they act accordingly; and they have had no adequate opportunity to know their error, and all their interests and predilections tend to shut out the light, which in this case is only darkness. Such people are not to be counted among those whom I have condemned. I would not "destroy the righteous with the wicked," but Lot's family in Sodom must nevertheless come to grief. The sooner they leave the doomed connection the better for them.

Let it not be supposed that I undervalue mental healing. On the contrary I deem it the noblest agency this world knows. It is for this reason I am so earnest and serious in exposing the frauds and refuting the errors perpetrated and advocated in its name. I have no personal motive or object in this action. Had I consulted only flesh and blood, I should have been silent, as others have been who have known some of these things before, and for years. They feared the monster's evil tongue, and that thus both their name and peace and practice would be hurt. Several who had previously said and insinuated the worst things while I was yet in formal connection with the wicked camp, have turned quite round as soon as they see any real danger threatening the ensnared simulacrum. They fear it will hurt their craft. They have from the simulacrum their certificates, and at the best they follow its beckoning.

I will receive knowledge and truth from any quarter; and what good is it to me to acknowledge; but I cannot then be debarrd from smiting any known error and wrong associated with it, especially if it is of enormous proportions and influence. Mrs. Eddy, it is often urged, has rendered very great service in pushing this work forward, and so she should not be hindered. If the work is of God, it will stand and prosper, and not the less because some pretensions of iniquity is knocked away. If it suffers much for want of such a support, many people will infer that it is not of God, and I should be one of them. I have no fear. I have come to see that a bad character and name here, associated with the most ridiculous nonsense, which that name supports, because venerated by many, is one of the great hindrances to the progress of a rational pneumatopathy. All this makes the very term, "Christian Science," the noblest of all phrases, the just object of universal scorn and satire, and the main things it stands for in the orthodox camp are described in a great popular daily journal, voicing the common conviction, as "unmitigated rot," to which not a single trained and disciplined mind has ever yet given assent.

I hope yet to do something for the advancement of a scientific pneumatopathy; but before that were possible this explosion of a rocky Hell Gate was very necessary. The truth could not be clearly seen in connection with these intellectual excreta; and I would not have them confounded with any views of mine, or like to have them attributed to me; now that I have been forced to see them in their proper darkness (not light). I would not willingly be deemed such a knave or such a fool.

KANSAS CITY NOTES.

To the Editor of the Religio-Philosophical Journal:

Our meetings continue with unabated interest and large attendance. The club who engaged me are men of brains and business capacity. They did not, and do not, I am sure, desire to antagonize any who may see differently or desire to work in any other line. There was some feeling which I hope has passed away, as the move was interpreted by some as a wish to injure the old (or new) society, which had held some meetings in another place; but I think this was a misjudgment, and the members of the society (so far as I know) have behaved nobly and given our meetings their support, by their attendance and kindly demeanor, and I trust all personal differences are sunk in the larger love of truth and the good of the cause. They are all Spiritualists and worthy of the name. All true mediums are treated kindly and cordially so far as I know; but they do not advertise any medium, nor allow such advertising in the hall for obvious reasons. A circular advertising the Cincinnati convention was rejected because on the margin of each was written in ink the name, number and room of a medium in this city, thus making them advertising cards for a local medium. This rejection was misconstrued by some who did not know all the facts. To allow these and reject other mediums' cards would not be treating all alike. If any were misled by this, or indulged in unjust criticism, I trust their better nature soon dispelled the cloud, and the baptism of the Gospel warmed them into a higher perception and more generous judgment.

Col. Van Horn, editor of the Kansas City Journal, is steadily in earnest and interested in all phases of mediumship. He has been out of health but his face glowed before us last evening at the hall. He is doing a noble work through his paper with his liberal editorials, the ability of which is acknowledged on all sides, and they are much sought after. Mrs. Stowe is a medium well spoken of, and a lady of talent and evident refinement.

The second class in "Christian Science," organized by Dr. John S. Thatcher, of Chicago, opens to-night (April 4) under the tutelage of Miss Waterman, of Chicago. This sect are doing a good work in their way, teaching that man is a spirit and can conquer all disease and all evil by righteously using his spiritual powers. I do not find anything original in their teachings, but in emphasizing the good and denying the bad and inspiring faith in our own divinity, they reach and evoke the spiritual support which renovates and redeems. They report some striking results among the class, but I have not witnessed any.

Mrs. Dr. Kimmell is suffering from a severe attack of rheumatism, and we have missed her shining presence at the meetings, as well as her voice in the music, for the past two Sundays. Her good husband is hard pressed with professional labors, in addition to the extra care at home. By this means and a little careless tardiness of my own in not calling on him earlier, we missed his help at the Anniversary celebration, which we very much regret. He has been a faithful student of Spiritualism, as well as of his profession, and has generously supported the cause with his talent and money. In this trial and sickness he has the sympathy and good will of his true friends.

LYMAN C. HOWE.
Kansas City, April 4, 1887.

Mrs. Bonham's Spirit Picture.

To the Editor of the Religio-Philosophical Journal:

The short notice of this really fine medium, published in the JOURNAL a short time ago, has attracted the attention of a large number of persons of culture and taste, to the artistic work which comes from Mrs. Bonham's pencil. No mere descriptive words can do justice to the beauty and character of these works of pure inspirational art. The history of Spiritualism abounds in specimens of pictures and drawings of one kind and another, but without being invidious or making comparisons, I can safely assert that the portraits drawn by Mrs. Bonham are not surpassed by the most famous artists of the past or present. Mrs. Charlotte Wilbur has now in her possession two heads—one of Christ and one of Buddha, which she obtained from Mrs. Bonham a year or so since, which have no equals in the world. I am aware that this is saying a great deal, but it is nevertheless true; no such head of Christ has ever been made. No one can describe it, but we know when we look upon it that it is the real Christ of history. The benevolence, the charity, the great love of the Divine Avatar, are indelibly impressed upon the paper and penetrate to the very soul.

A head of Shakespeare, which now hangs in the medium's rooms in New York, is the sublimest representation of the great poet which the world ever saw. Lovers and students of Shakespeare, who are familiar with the real and imaginary portraits of the past, pronounce this the only real Shakespeare in existence. We believe it is now the common judgment of the world, that Shakespeare was the grandest and most comprehensive man ever given to the race, and this portrait reproduces just such a man; the brain of a God and the soul of Divinity. Strong men stand entranced and gentle women are moved to tears before this marvelous face of the bard of Avon.

The spirit artist who guides Mrs. Bonham in her work has permitted her to put upon paper a life-like portrait of himself; a young man of perhaps, twenty-five years, whose face expresses the very soul of nature and of life. Unknown to the medium and, perhaps, to history, the young artist is doing a work with his pencil which ranks him among the men of genius who have been made famous in the centuries gone by. Mrs. B. has no knowledge of, and has had no practice in, the technicalities of the art; her work is purely and wholly inspirational, and is worthy of the source from whence it comes.

New York, March. GEO. A. SHUFELDT.

General News.

Among the applicants for divorce in Chicago was Mrs. Wm. H. Harper, a niece of Charles J. Guiteau.—Another request by the late Miss Catherine Wolfe, of New York, has just been made known to the public.—\$350,000 to Grace Church, on Broadway, the income of which is to be applied to the maintenance and decoration of the edifice.—The theatrical managers of Chicago are circulating a petition to the Interstate commerce commission for a suspension for ninety days of the clauses of the law applying to the amusement profession.—At Westfield, Corners, Illinois, John Hogan was knocked down and then seized by the neck and shaken to death by a savage stallion.—The third ball game at St. Louis resulted in the defeat of the Chicago nine, the score being 9 to 7.—The legislature of Rhode Island comprises 66 Democrats and 46 Republicans.—It appears that the recent death of General Krock, the Russian commander at Warsaw, was a case of suicide, brought about by grief at the arrest of his son for complicity in the attempt to assassinate the czar.

THE country was excited yesterday by a report of the loss of the Cunard steamship Scythia, with all on board (899 persons), off the Massachusetts coast. The report was false. The steamship reached Boston last evening, safe and sound. The Cunard Line has never yet lost a passenger.

On account of the reported loss of the Cunard Scythia in the Sunday papers of yesterday, the manager of the Chicago office, Mr. F. G. Whiting, was on hand with his full office force, remaining on duty all day and until the steamer reached her dock to answer inquiries of anxious friends of the passengers aboard, and telegraphing an official denial of the rumor to the principal sub-agencies under his control in the West and Northwest. The Boston agent of the company promptly notified him at an early hour of the falsity of the rumor, and informed him that the Scythia was hourly expected at her dock. The office was besieged throughout the day by hundreds of anxious inquirers, who were sent away with glad hearts to spread the good news.—Chicago Evening Journal.

Announcement: Lee and Shepard, Boston, are about issuing the following work: Natural Law in the Business World, by Henry Wood, in which the vital questions involved in the labor problem are discussed. Bridge Disasters in America: Their Cause, and the Remedy, by Prof. G. L. Vose. This work points out how bridge catastrophes may be avoided and is written in plain unmetaphorical language. The Hidden Way Across the Threshold, by Dr. J. C. Street, throws much light on what the author terms the Astral body of man. A new edition of a few Thoughts for a Young Man, by the late Horace Mann, will find a welcome in many homes. The work consists of one of the most eloquent lectures, especially addressed to young men. Also A Year Worth Living, by Rev. W. M. Baker; Later Lyrics, by Julia Ward Howe; Dialogue from Dickens, first series; Drama from Dickens, second series, arranged by Prof. W. E. Fette, A. M., and Bude for the Bridal Wreath.

Are You Making Money?

There is no reason why you should not make large sums of money if you are able to work. All you need is the right kind of employment or business. Write to Hallett & Co., Portland, Maine, and they will send you, free, full information about work that you can do and live at home, wherever you are located, earning thereby from \$5 to \$25 a day and upward. Capital not required; you are started free. Either sex; all ages. Better not delay.

The Dead Cannot be Raised,

nor if your lungs are badly wasted away can you be cured by the use of Dr. H. V. Morse's "Golden Medical Discovery." It is, however, unequalled as a tonic, alterative, and nutritive, and readily cures the most obstinate cases of bronchitis, coughs, colds, and other consumption, far surpassing in efficacy cod liver oil. Send ten cents in stamps for Dr. Pierce's pamphlet on Consumption and Kindred Affections. Address: World's Dispensary Medical Association, Buffalo, N. Y.

If the Sufferers from Consumption, Scrofula, and General Debility, will try Scott's Emulsion of pure Cod Liver Oil, with Hypophosphites, they will find immediate relief and a permanent benefit. Dr. H. V. Morse, Brewster, Cal., writes: "I have used Scott's Emulsion with great advantage in cases of Phthisis, Scrofula and Wasting Disease generally. It is very palatable."

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brand, in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 10, 1886.

John G. Saxe was six feet two in height and broad in proportion. He had a magnificent head, which was finely poised upon broad and stalwart shoulders.

Hood's Sarsaparilla is made only by C. L. Hood & Co., Apothecaries, Lowell, Mass. It is prepared with the greatest skill and care, under the direction of the men who originated it. Hence Hood's Sarsaparilla may be depended upon as strictly pure, honest, and reliable.

Consumption Surely Cured.

To the Editor:

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they send me their Express and P. O. address. Respectfully,
Dr. T. A. SLOCUM, 181 Pearl Street, New York.

Chicago Meetings.

The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Martine's Hall, N. W. cor. 22nd street and Indiana Avenue.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 123 West 43rd Street, New York. The People's Spiritual Meetings of New York City, has been removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M.

FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street, N. Y. Services every Sunday at 11 A. M. (Observance of Sabbath). President: Oliver Russell, Vice President: Dr. George H. Perine, Secretary: F. M. Maynard, Treasurer.

Grand Opera House, 23rd Street and 8th Avenue.—Services every Sunday at 11 A. M. and 7:45 P. M. Conference every Sunday at 2:15 P. M. Admission free to each meeting.

Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall, corner Fulton Street and Bedford Ave. Services every Sunday at 11 A. M. and 7:45 P. M.

Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Appellate Justice, corner of Broadway and Broadway St. N. W. J. MILLIS, President. E. J. HULING, Secretary.

St. Louis, Mo.

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Brazil's Hall, south-west corner of Franklin and Ninth Streets, at the hour of 2:30 P. M. Friends invited to attend and correspondence solicited. W. F. WATTS, Pres., 620 N. Broadway. ISAAC S. LEE, Cor., 1422 N. 12th St.

Passed to Spirit-Life.

December 26th, 1886, S. M. Brown, passed to spirit life at Highland, Mich., 74 years of age. The funeral was held at the Congregational church, J. P. Whiting, of Milford, delivering the funeral address. The Masons and Odd Fellows attended in a body. Mrs. D. L. TARBELL.

Peter Zimmerman, age 26 years, beloved husband of Carrie Zimmerman, passed to spirit life at 255, 28th St., Chicago, April 1st. Funeral April 3d at the residence of Mrs. Weiden. Mr. Zimmerman was an enthusiastic worker in behalf of Spiritism.

Mrs. Esther McIntyre passed to spirit life at her home in Milan, Ohio, April 26, after a protracted and painful sickness. She was 72 years of age, a life long Spiritualist, being one by organization. The funeral discourse was given by Hudson Tuttle, assisted by Mrs. Emma Tuttle, who gave appropriate recitations, and sang two of her Spiritual songs. There was a large attendance of relatives and friends.

Famed to spirit life from her home in Mt. Sterling, Iowa, March 16th, 1887, Mrs. Virginia M. Thatcher, aged 49 years, 8 months and 22 days.

The deceased, daughter of Wm. P. and Almira Lippincott, was born in Philadelphia June 24th, 1837. In June, 1840, she located on Vernon Prairie, Van Buren county, Iowa, and in March, 1857, she was married to Aaron N. Thatcher of Mt. Sterling. Her intelligence, integrity of character, and good influence, she ranked among the best in the community in which she resided. Her remains were laid by the side of her mother, in the Thompson cemetery. Telegrams of sympathy and condolence to the bereaved family were received from various States.

The deceased had been a reader of the RELIGIO-PHILOSOPHICAL JOURNAL for eighteen years, and was very liberal in her views,—devoting a portion of her time to the investigation of the various phases of Spiritualism.

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Cures Pile, Hemorrhoids, Leucorrhoea, Catarrh, Stricture, Gonorrhea, Syphilis, and all other diseases of the Urinary and Genital Organs.
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A CASE OF

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This case is frequently referred to by medical authorities, and Mr. E. W. Stevens makes reference to it in that valuable, standard work, The Scientific Basis of Spiritualism, his latest and best work. The case of Mary Reynolds does not equal that of Louisa, but it is nevertheless a valuable addition. The two narratives make a

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and that she should receive from it substantial tokens of the respect in which her husband is held, and of the good will of the public toward one who made it possible for her husband to follow the guidance of the spirit-world. The publisher therefore proposes and hereby binds himself to

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Chas. D. B. Edwards, Orient, N. Y., writes: "I had communications. (By the Psychograph) from many other friends, even from the old settlers whose grave stones are now covered in the old part. They have been highly satisfactory, and proved to me that Spiritualism is true, and that communications have given me the greatest comfort in my bereavement. I have had of my son, daughter and their

Voices from the People.

AND
INFORMATION ON VARIOUS SUBJECTS

Rhyming while Entranced.

Charles Morse, a country boy, eleven years old, and in the past a medium for independent slate writing, has apparently lost that power, and is now sometimes entranced. On January 1st, while in that condition he uttered the following verses, which were written down by a listener. The boy declares he never saw them before, and they are believed by the family to be original. Charles was apparently under the control of a spirit calling himself Philip at the time. Charles is the boy who came to Chicago last year and submitted to experiments with members of the Western Psychical Society, with results satisfactory as far as the trial was carried:

The old year passed away last night;
No longer might he here remain.
The new year comes and in his flight,
Brings the seasons back again.

And Spring will tempt the tender shoot,
And Summer spread abroad her leaves,
And Autumn ripen grain and fruit,
And Winter's frost will deck her leaves.

And thus the years will come and go;
So pass the varied seasons still,
And life, or death, or joy, or woe,
They bring to us as God doth will.

And since we, too, must pass away,
Like Winter's frost or Summer's flowers,
So let us waste while it is day,
Nor idly waste these precious hours.

The Life of Jesus.

The Rev. M. J. Savage, in a late sermon in Unity pulpit, Boston, says:

The most pathetic instance of such a life in all history is that of Jesus. The predominant feeling that we have about Jesus is of his having been a sad man; and yet a man of such grand and lofty principles and ideas as his, of such insight, and such comprehension of what is in the human heart, of such trust in and love for God, of such faith in the grandeur of human destiny, must have been supremely blessed. Yet we are not wrong; our instinct is not at fault when we think of him as a sad man. He met the cross not simply at the end, but he carried it on his chest all his life. The blood flowed from his heart not only when the spear point pierced it; but the blood of his sorrow flowed through all his years. Why? What is the secret of it? So far as we can comprehend such a nature, it was just this lack of sympathetic and helpful influence about him. Even his mother did not understand him, but thought him a strange boy, and wondered what would come of him. And the same thing, the most marked characteristic of those about him was their utter failure to comprehend the stature of the man who was walking among them. They perpetually misinterpreted his spiritual, high utterances into petty commonplace that must have fallen with a chill on his heart, and would have quenched an enthusiasm less sublime than his.

There are thousands of persons since that time who have lived and walked the earth alone, seeking and striving to attain ideals that are far away, that those about them did not understand, concerning which they had no idea. They termed them impractical, unfitted to live in this every-day world. The result is always one of two things: a man becomes subdued to that he works in, pulled down to their level, and goes on in despair, or else goes along with the world, and is lost, and with bleeding and weary feet, in the confidence that some day there will be people who will grow up to the comprehension of that which he meant and strove for.

The Presence of a Spirit.

To the Editor of the Religio-Philosophical Journal:

I am rather fond of exchanging experiences, and maybe some one else will venture the publication of the growth of their knowledge regarding the presence of spirits. The old story of guardian angels must have been an outgrowth of some such experience. Twenty-five years since a cousin of my own age, after a long illness died, believing in a future life and a just God. Naturally it was part of my duty to take some care of him, and to our surprise I knew what he wanted (drink, medicine, or books) without his telling me, and if he was cross and out of tune, I could brush his hair or rub his head and "smooth him down" and make him more comfortable or less nervous until without understanding it, we were really in spirit rapport. We planned, that, if spiritus return, he would come and prove his presence. The first time I was certain of his visit was about six years after his death. I was alone; not quite well, and in the silliness I was startled by the sound of a step near me. I did not tell any one because it sounded so much like a delusion that I was too curious and cautious to decide until I was really convinced that I was in my right mind. This presence continued at intervals until I would hear (or seem to hear) sentences, mostly in rhyme, and very curious much in a few words; and very curious and strong in the effect, that I began to reflect that it was unkind and selfish for me to detain him in this earth atmosphere against his interest, and finally I said, "I will not wish you here."

This morning in reply to my question, "Are you not tired of coming?" this answer came: "Maid of Athens, ere we part, Give me my book in my heart." That is, the spirit would be a word equivalent in one sense and direct in another. M. A. B.

"Telepathy."

The Spectator (January 29th), contains a notice of Phantasies of the Living, which is amusing, showing how hard the reviewer found it to deal with the mass of material collected in those two portentous volumes. He confines himself almost entirely to some objection to the use of the term "telepathy," as applied by Messrs. Gurney and Myers. No doubt many cases cited in the volumes are not cases to which that newly coined word at all applies. They are cases of independent vision, of clairvoyance, and not of transmitted impression. When the book—the value and importance of which are undeniable—comes under systematic notice, it will be well to notice the difference between a case of real telepathy, where the feeling of pain is communicated from a distance to a passive subject, and those far more numerous cases where a vision of a distant personage flashes into the mind of a distant person, for instance, calling on Lake Coniston receives a blow on the mouth by the tiller as it swings round. His wife asleep felt the blow as if upon her own mouth. That is pure telepathy. But a vision of a distant occurrence flashed into the mind is not fitly described as telepathy. I see, for example, a scene at Lap's End, a sudden shipwreck; there is not a soul there who knows me or is in any conceivable rapport with my mind. A sudden glimpse is flashed into my mind and all is blank again. Surely the term telepathy does not fit there. The reviewer concludes with a hearty admission of the value of the collection, "the most serious attempt hitherto made to record the least explicable of psychical impressions."—Light, London.

At the close of a prayer meeting in one of Troy's churches recently a lady who had reached the vestibule on her way out, missed one of her rubber overshoes. She went back and searched for it. Several friends assisted. The overshoe could not be found. As the search was about to be abandoned the lady made the discovery that she had put both rubbers on one foot, one over another.

Forty years ago an old lady in Baldwin, Fla., about to die, made her children promise not to bury her body. She threatened to haunt them if they did, and so when she was dead they placed the body in a stout coffin of Florida pine, placed it on the surface of the ground in the graveyard, and built a strong log pen around it. The log house is in good condition now, and so is the coffin within it.

Professor McGee, of the Geological Survey, in a recent lecture on the Charleston earthquake, said that displacement is now in progress at a rate so astonishingly rapid as to occasion surprise that earthquakes are not more frequent, and the cities of Pittsburgh, Richmond, Frederickburg, Washington, Baltimore, Port Deposit, Wilmington, Philadelphia, Trenton, and New York have been located on the very line of displacement.

Anti-Medium Laws.

To the Editor of the Religio-Philosophical Journal:

In a late number of the JOURNAL for March 19th, there appears two editorials of marked significance: One on the proposed Anti-Medium Law in Pennsylvania, and one on Mrs. Wells' séance at the Newtons. This last needs more consideration than I can give at present, or before expressing myself in a public way about it.

As to the other I can truly say that I am thankful for the brave words spoken against this proposed law. I have read that editorial with much pleasure, and feel greatly pleased that the JOURNAL comes so ably to the rescue.

Whatever cause those professing to be mediums, or those who really are such have given for complaint, there can be no excuse whatever for such an outrageous measure as the one proposed. It only needs to be shown up to meet universal condemnation from all right-minded people whether they be Spiritualists or not. For it would strike a blow at religious liberty that none but the extreme bigot with mind warped and darkened with dense ignorance could for a moment tolerate.

There are some things about this proposed law that demand the most careful attention from every true-minded Spiritualist in the land. I am not an alarmist, and in this case there is not sufficient cause for permanent alarm. All things will be righted by the changes of time and consideration. But the fact that a bill of so monstrous a character could be introduced into an American State Legislature in this closing period of the 19th century is in itself confessed, of rather a startling nature. So much has been done in this splendid century for human freedom and progress that we began to feel too secure, perhaps, in our advance.

Perhaps it was necessary that some bold influence should dare an attempt to set the hands on the clock of time back fifty years or so, and let the dark cloud of church intolerance and bigotry hide the light for awhile just to see how we would like to be in the dark again.

Perhaps it was necessary to wake us up that we might see where our spiritual ship is drifting.

Spiritualists, like all other classes of people, are subject to a great and important law—the law of progress. All people who harmonize with this law in a proper or true way, prosper and become strong. Those who do not thus harmonize become weak and die. There is no standing still. All go forward or retrogress. The church has retrogressed. It is no longer a spiritual church. It is external, material, no matter what the pretences are. The fact is as stated. It is only a question of time when it will no longer be a visible hierarchy.

Spiritualism and Spiritualists, subject to the same law, must move forward, must progress; or, there is only one alternative, go backward and become a relic of the past, a superstition, a philosophy, semi-materialism, dissolution. They must go forward, live, prosper and grow strong and powerful as the great factor in human advancement, or they must retrograde and die.

It is all very nice and interesting to run to circles, hear raps, and see tables move by an invisible power, witness automatic or independent writing, and become a seer, or hear unknown voices spoken; or listen to an eloquent address beyond the powers of the medium, or to witness many other wonderful things actually done now a days. All this is a very interesting, and even a solemn thing when we consider that the intelligence, the power, comes from an invisible being acting through the medium for our benefit in some way; or even for our amusement, as we too often make it. It is all very nice—but suppose we just stop a moment and consider, what is all this for? Is it simply to amuse us, or to interest us for awhile and pass by like a panorama?

It is gratifying to know that this proposed Legislative Bill has been taken by the horns by strong friends everywhere; and that the people are waking up and coming to the rescue with tongue, pen and personal influence.

A subscriber from Delaware makes a vigorous attack under the caption of an article, "Danger Ahead!" and does well to remind our sapient lawmakers that it would be better to turn their attention to some of the great evils in our cities and towns, than to be trying their hand at restricting human freedom. It may be that this move is a key-note to trials and difficulties before us, and properly characterized "Danger Ahead!" Can it be that we are nearing the breakers upon which our noble ship is to strand? If so, can the ship be saved by throwing its Joubaub overboard? Another question prompts here. Can the ship sail on in its grand course loaded as at present? Or, in other words, unless it is relieved of some of its present load and steered in a better way, cannot reach the intended haven in safety? The best remedy is the world ought to be wiser, and to rub his eyes, and to see what is the matter. He had the habit of saying "old fellow," or "good fellow," whenever he saw me, and certainly no man could have received a better or more satisfactory test of all respect.

This much for my experience with Mr. Keeler. My brother showed me his slates, one containing a long message marked at the top "strictly private," and signed "James W. Evans," an exact fac-simile of the man's autograph, as compared with letters. I may also add that the Jas. W. Evans referred to is the same party who signed himself to me, "Your Dear Uncle Bill." The other message received by my brother was signed "Augustus," a friend of his. Brooklyn, N. Y. N. E. TRAVIS.

A HAUNTED COUNTRY HOUSE.

The Ghost of a Dead Physician That Pays Nocturnal Visits to His Late Abode.

A very strange case is reported about the old Dr. Cole residence, situated half a mile east of Washington, N. Y., on the main road leading to Fort Colson. The house, which was built in 1834, when at the hands of forty old hard winters is actually haunted. A few years ago Dr. Cole was taken sick and died, leaving a loving wife and two daughters. The oldest daughter soon married, and the youngest shortly followed her father to the grave. At a reasonable time after the death of Dr. Cole the ladies of the house made elaborate preparations for a party. As it was stormy and the festive night, a great many of the guests came, and an immense number of what few had assembled thought they would make the best of the situation. So they gathered snugly around the old fireplace, chatting socially. Suddenly Mrs. Cole saw a bright light in the centre of the ceiling. It proved to be a ball of fire. In a few seconds it began to descend. It exploded and sparks flew in all directions, some dropping on Mrs. Cole's head, from which, report has it, she carried scars. When the doctor was living he was in the habit of going to the well, which is at the rear of the house, to quench his thirst, drinking out of the old oaken bucket. Since his death, one of the neighbors, a young lady of tender years, was on her way to church and thought it would be nearer to skip over Cole's premises. When she arrived within sight of the well, she saw to her amazement what she called the doctor drinking out of the oaken bucket as of old. The young lady quickly ran home and told her parents about the strange scene. It is not possible to induce her to go out after sunset. Not long ago, on a dark, rainy night, the ghost made one of its nocturnal visits and went to the study, when sounds were distinctly heard like the turning of the leaves of a book.

When the spirit is about generally means as it in grand agony. People living near the house claim that it can be readily told when the ghost is about to make its appearance. The old dog that was a pet of the doctor's will lay at the door and moan very pitifully. The cats which were kept about the place will run through every possible space in the house to find a place in which to conceal themselves. Not long ago, while Mrs. Cole and a young lady were sleeping away the hours of midnight, they suddenly awoke and saw standing before them the deceased doctor's ghost. He lifted his left hand, and then turning around, went out of the room, leaving the door open. Mrs. Cole arose from her couch and tried with all her strength to close the door, but her strong efforts in this attempt proved fruitless. The door was immovable. Mrs. Cole and the young lady soon put on their dressing gowns and went to a neighbor's house, where they related the strange scenes and remained with their friends the balance of the night. On the following day they came to the conclusion that it would be policy to vacate the old homestead forever and emigrate to some more pleasant place. They quickly packed their goods and are now living at Plainfield, N. J. The property is now owned by a neighbor, who intends to demolish it and build a new dwelling on the site during the coming season. Timid people cannot be induced to pass the haunted house at night.—Philadelphia Press.

Mrs. Hardinge-Britten's Memorial Picture.

To the Editor of the Religio-Philosophical Journal:

Some few weeks ago, I published in the RELIGIO-PHILOSOPHICAL JOURNAL, a request that the leading mediums and workers in the spiritual cause would kindly send me their photographs, the heads of which (by urgent spirit direction) I proposed to cut out and arrange in the form of a grand memorial picture, to be published for the behoof of posterity. I have now to supplement the above notice by saying that I have received such an immense and unlooked-for array of kind responses to my invitation, that any attempt at written individual acknowledgments would be beyond my power (even with the aid of half a dozen secretaries) within any reasonable space of time. Once more, then, Mr. Editor, I trespass on your goodness for space to say: friends, I thank you all. I shall use your photographs to the best possible advantage, as far as space will allow. I do not—as some seem to think—propose to publish a book with this picture—simply a small tract, consisting of a key to each numbered portrait, with the name, and a few descriptive lines. I am assured of help and guidance from good spirit friends in my difficult and onerous task, but I also desire my mortal friends to feel satisfied with the result, and posterity to be benefited likewise. Once more, let these lines convey thanks which no mortal hand or pen could send separately.

MRS. EMMA HARDINGE-BRITTEN, The Linden, Humphreys St., Chesham Hill, Manchester, Eng.

Mr. Travis's Experiences with W. M. Keeler.

To the Editor of the Religio-Philosophical Journal:

A perusal of the article in the JOURNAL of March 25th, on the experience of Mr. W. M. Keeler, in obtaining slate writing with the aid of "Dr. W. M. Keeler," induced me to relate my experience as an offset to his. Having heard of Mr. Keeler at the hall of the Brooklyn Spiritualists, my brother and I resolved to have a sitting with him. We selected a bright Sunday, and called at his rooms immediately after the services in the hall—say about 1 o'clock P. M. My brother had purchased two slates at a store previous to the call, a point which, by the way, I do not consider important, notwithstanding Mr. Travis's experience. After a short wait Mr. Keeler gave a sitting to my brother. I may here state that we are almost entirely unknown to, or unacquainted with, any professed Spiritualists, and that Mr. Keeler was an entire stranger to us.

After my brother had finished a very successful sitting I entered the little ante-room and asked Mr. Keeler to permit me to relate my experience as an offset to his. He handed me two slates, one giving me a rag at the same time to clean them, which I did quite thoroughly. Having cleaned them I laid them upon the table, resting my arm upon them, and Mr. Keeler took his seat opposite me at the table. Before me lay a few slips of paper, and at the direction of the medium I wrote some names and such particular requests as I could remember, and then I rolled it into a little ball. These I laid beside me and entirely beyond the reach of the medium. I particularly desired to hear from two parties, my uncle, who died a month since in Dayton, Ohio, and an old friend, who died some eight years ago. To the latter I wrote: "C. J. Blanchard, are you with me as much as ever, and do you still enjoy the things you formerly took an interest in? If so, say a word about old times." To the former I asked some ordinary question, which has escaped my memory. When this had been done Mr. Keeler broke off a very small piece of slate pencil, so small that I could scarcely pick it up, and bid me place it upon one of the slates, both of which I still retained, and place the other over it. Then at his direction I tied the slates with my corner knot, took them to the table, and held them plainly in the slates, which continued for about half a minute, and then with a violent jerk the influence passed away, and on opening the slates I found the following message:

"DEAR NEW—I am with you now just as much as ever, and am glad to see that you enjoy yourself as much as you did when I was with you. That's a good fellow, and I am pleased to be able to say these few words to you. As ever affectionately, 'CHARLIE'."

Now compare this reply with my question and see how closely my words were followed. The medium could not possibly have had any knowledge of my name, the party I desired to hear from or the question I desired answered.

Something impelled me to take up the other slate, and taking another from the table I placed it upon the first, after having put a bit of slate pencil between them, and without any prompting from Mr. Keeler I forced the slates into his hands. He asked me if I had another handkerchief, as I had not removed or untied the handkerchief from the other slates, but had slipped one of the slates out, and we both seemed to feel that no time should be lost. I answered, "No," when he suggested that any article I wished to use, such as being useful as being useful, or less magnified. I pulled a small note-book from my pocket and threw it on the slates. Instantly the writing commenced, and the manifestations were so strong that all my strength was required to hold the two slates together. Rappings on the slates were very marked, replying to questions asked by the medium. Suddenly one of the slates shot up in the air, and Mr. Keeler gave a cry, and asked me to rub his hand, which he rubbed to the other slates, and so did so and the power passed off. On looking at the slate I found this message:

"DEAR NEWMAN—This is a very pleasant time, I assure you, to be able to come and write you. God bless and prosper you. Your dear UNCLE BILL."

The words were characteristic of my uncle, as was the other message from my friend. Not only that, but the writing resembled that of my friend's handwriting, and the other message was in his own handwriting. The writing in the other message is rigid and sharp, and entirely unlike the first. My friend Charlie in writing me, never omitted placing the colon and dash after "Dear Newman." This was on the slates. He had the habit of saying "old fellow," or "good fellow," whenever he saw me, and certainly no man could have received a better or more satisfactory test of all respect.

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The Ghost of a Dead Physician That Pays Nocturnal Visits to His Late Abode.

A very strange case is reported about the old Dr. Cole residence, situated half a mile east of Washington, N. Y., on the main road leading to Fort Colson. The house, which was built in 1834, when at the hands of forty old hard winters is actually haunted. A few years ago Dr. Cole was taken sick and died, leaving a loving wife and two daughters. The oldest daughter soon married, and the youngest shortly followed her father to the grave. At a reasonable time after the death of Dr. Cole the ladies of the house made elaborate preparations for a party. As it was stormy and the festive night, a great many of the guests came, and an immense number of what few had assembled thought they would make the best of the situation. So they gathered snugly around the old fireplace, chatting socially. Suddenly Mrs. Cole saw a bright light in the centre of the ceiling. It proved to be a ball of fire. In a few seconds it began to descend. It exploded and sparks flew in all directions, some dropping on Mrs. Cole's head, from which, report has it, she carried scars. When the doctor was living he was in the habit of going to the well, which is at the rear of the house, to quench his thirst, drinking out of the old oaken bucket. Since his death, one of the neighbors, a young lady of tender years, was on her way to church and thought it would be nearer to skip over Cole's premises. When she arrived within sight of the well, she saw to her amazement what she called the doctor drinking out of the oaken bucket as of old. The young lady quickly ran home and told her parents about the strange scene. It is not possible to induce her to go out after sunset. Not long ago, on a dark, rainy night, the ghost made one of its nocturnal visits and went to the study, when sounds were distinctly heard like the turning of the leaves of a book.

When the spirit is about generally means as it in grand agony. People living near the house claim that it can be readily told when the ghost is about to make its appearance. The old dog that was a pet of the doctor's will lay at the door and moan very pitifully. The cats which were kept about the place will run through every possible space in the house to find a place in which to conceal themselves. Not long ago, while Mrs. Cole and a young lady were sleeping away the hours of midnight, they suddenly awoke and saw standing before them the deceased doctor's ghost. He lifted his left hand, and then turning around, went out of the room, leaving the door open. Mrs. Cole arose from her couch and tried with all her strength to close the door, but her strong efforts in this attempt proved fruitless. The door was immovable. Mrs. Cole and the young lady soon put on their dressing gowns and went to a neighbor's house, where they related the strange scenes and remained with their friends the balance of the night. On the following day they came to the conclusion that it would be policy to vacate the old homestead forever and emigrate to some more pleasant place. They quickly packed their goods and are now living at Plainfield, N. J. The property is now owned by a neighbor, who intends to demolish it and build a new dwelling on the site during the coming season. Timid people cannot be induced to pass the haunted house at night.—Philadelphia Press.

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For the Religio-Philosophical Journal.

HUMAN FUNGUS.

An intelligent observer rambling through the woods will often see tiers of leathery substance attached to the trunks of fallen trees—usually in damp, shady places. This is a fungus growth. Doubtless, in the wide economy of nature, it has a specific use; but to curiosity observation, it seems to be a useless appendage, wasting its existence in a sort of dead-alive fashion, doomed to hang to decaying logs with no aim to benefit itself or its surroundings. It puts forth no leaf nor twig; neither blossom nor fruit of cheering plenty.

Is there any human fungus? Are there men and women whose faculties lie seemingly dormant, in a dead-alive existence, that puts forth neither leaf nor twig of growth, nor gives fragrant blossom nor ripened fruit to the benefit of their fellows?

I think we have all seen them in common society; they are of the highly respectable who, having over-weighed belief in their own goodness, fasten themselves into secluded corners, fenced in from danger of human contamination, and who droil along with hands placidly folded on their bosoms, with no more of active life and stirring world sympathy than is in a chip floating down the tide. They are very good in a negative way, having not enough energy to be bad; as useless in the real work of the world as a wooden post set up for ornament along a wayside, or that fungus on a fallen tree in the woods.

We see this respectable fungus especially rank in the churches, more particularly in the wealthy churches. Here, Sunday after Sunday, in the best central pews, at row following row of well dressed fungi, calmly listening to the smoothly uttered eloquence of an able minister, and the soothing cadences of the deep-mouthed organ. Their semi-sleeping intellect is gently tickled by the soft flow of pulpit utterance, and for a brief space, it may be, they are moved to a belief that they are worshipping God; but farther than this they are never impelled. The real church work is unknown to them. Willingly they donate freely to keep up the costly music and high salary of the able divine. Otherwise they come Sunday after Sunday, when the weather is not too stormy, or a poor preacher is appointed to deliver the sermon, and sit in the equable frame of mind, with not a ripple of eagerness or enthusiasm stirring the fungus-like inertia of their souls, to all intents dead. They are human fungi, pure and simple.

Have we any of this class among Spiritualists? Yes. My friend C. is a staunch believer in the faith, but he has ceased to take the slightest part in the cause, except when some exceptionally fine lecturer or powerful medium chances to appear. Then he will attend and pay his ten or twenty-five cents to gain a mental feast for precisely the same reasons that he would go to a concert or attend a theater. He does not attend church on Sunday as do many Spiritualists who are ashamed to show their faith to the world. He is too much of a fungus for that. He sleeps in slats at home, reading till his eyes ache and he feels as if his life is made up of semi-consciousness, in a sort of mental apoplexy; eats without being hungry, and reads some more, then again dozes in his rocking-chair, trying to worry away the weary day. Like the fungus attached to the tree, he is fixed to his chair, of not one atom of use to himself or any living soul. Ask him why he doesn't attend the Spiritualists' gatherings, and he replies: "I have no need of it. I am made up of semi-consciousness, in a sort of mental apoplexy; eats without being hungry, and reads some more, then again dozes in his rocking-chair, trying to worry away the weary day. Like the fungus attached to the tree, he is fixed to his chair, of not one atom of use to himself or any living soul. Ask him why he doesn't attend the Spiritualists' gatherings, and he replies: "I have no need of it. I am made up of semi-consciousness, in a sort of mental apoplexy; eats without being hungry, and reads some more, then again dozes in his rocking-chair, trying to worry away the weary day. Like the fungus attached to the tree, he is fixed to his chair, of not one atom of use to himself or any living soul. Ask him why he doesn't attend the Spiritualists' gatherings, and he replies: "I have no need of it. 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(Continued from First Page.)

er was not slow to recognize this. He became a theistic evolutionist. He spoke freely, and the old church crumbled. Evolution has come to stay. Every thing must be brought into line with it. But Mr. Beecher was not an evolutionist of the type of Huxley or Haeckel. Beecher believed in God, a spirit existing apart from matter and its energies. He did not believe in the doctrine of spontaneous generation as Haeckel does, but he believed to some extent as Darwin did in the doctrine of natural selection and the survival of the fittest; but he ascribed to creation the origin of species. Between unthinking, unconscious and unreasoning matter, and thinking, conscious and reasoning substance, there was a chasm which could only in his judgment be bridged over by creation. His evolution was theistic; matter and its energies could not be the cause of reason and moral nature.

This theism will seem very conservative to some scientific evolutionists; yet mark what a radical position for a preacher to take, and lead up the minds of the people to the great scientific hypothesis of evolution. This was Beecher's last but by no means his least work. Great as were his political ideas, great as were his labors in the cause of justice and liberty to a large portion of the people of the South, theology and science wanted a powerful mind to bring them together and make conditions so that the delayed truths of nature might be realized in religion. Beecher held the hypothesis of evolution to explain the differentiation of species. This is more, even, than men of science could have expected from him. He had ability to see beyond religious party lines. Blind party men did not like him; men of great and free ideas did. He led the way for many who wanted a great example to follow. Many more will follow in his steps.

Finally Beecher stands before us the greatest preacher that America has yet produced. Forever more he will be silent to the world. What he has said will be committed to memory as the utterance of a great man. Negro mothers will sometimes call their male children Henry Ward Beecher. The records of American eloquence will place his name high. As a popular lecturer he will be missed; you have none to fill his place. Plymouth church will forever onward be celebrated. Beecher's work will make it glorious. Foreigners coming to this great country will stop to look at its modest walls and drop a sigh of heart-felt honor. That church will be his monument; he will need no other. But we must part with him, thinking of his highest virtue, the highest which any man here on earth can hope for, and that highest virtue is this: He labored for the realization in the world of a beautiful humanitarian idea. He sought the demolition of religious party lines. He wanted to elevate the world. All men are brothers. Let us hope, then, that the influence of this man's life may roll on as the mighty waters roll on to the sea, and that his philanthropy, devotion to practical reform, his blessings to liberty and home, and his singular love for mankind, which shone so grandly in his humble character, may never fail to have admirers and earnest imitators in all parts of the civilized world. His faults were many, but we shall see them no more. The enormous good alone springing in him will live and have power. On his weaknesses the pall of forgetfulness will fall. The admiration of the just will see in him the orator, the teacher, the friend of liberty, the champion of human justice, and the product of America's best life.

INDEPENDENT SLATE WRITING.

Mr. Fargo, of Buffalo Describes his Experience with W. A. Mansfield.

To the Editor of the Religio-Philosophical Journal:

In a recent issue of your paper is republished a portion of a communication of the writer that first appeared in the *Express* of this city, concerning his knowledge of the slate writing power of Mr. W. A. Mansfield. An editorial comment is appended, saying: "Mr. Fargo would probably be able to satisfy any rational inquirer that no deception, delusion or mistake clouded his observations."

There are those so prejudiced against any so-called spiritual manifestations that they will not trust their own senses in an investigation of these phenomena. The writer is not of these, and yet he is not a Spiritualist, for to be a Spiritualist is to believe in the doctrine of Spiritualism. It may or may not be true, but the writer has no knowledge that it is true, and therefore cannot believe in it; nor is he prepared to declare it false. His interview with Mansfield was for the purpose of obtaining light, and it was a remarkable experience. There were only three persons present besides the medium, each of whom prepared three questions to deceased persons, written upon slips of paper, and then closely folded into compact pellets. Neither the medium nor either of the other parties had any means of knowing what the others had written.

One by one Mr. Mansfield gave the name of the person interrogated, and a pertinent answer to each of the nine (with one exception) questions by writing the same upon a slate, somewhat nervously, as though wrought upon by some unseen force. Finding it difficult to answer one of the questions in the manner the others were replied to, the pellet was placed between two slates, with a small bit of pencil, and the slates were laid upon a table in the center of the apartment. In less than a minute the scratching of the pencil was plainly heard by all present, and when it ceased the slates were separated, and upon one of them was written in a bold and legible hand an intelligent answer to the question found upon the pellet with the name of the interrogated written as the person was accustomed to write it in his life time.

No test could be fairer or more free from any attempt at deception. It was in broad day light; no closets, cabinets, drapery or other paraphernalia to invoke mystery was used. There was no attempt at trickery; if there had been the investigators were watching for it. There was not the shadow of a doubt in any one present that the writing was done without human agency, but what power produced it is still a mystery to them. Spiritualists say it was the work of disembodied spirits, but where is the proof? It must be admitted that there was an intelligence and a force manifested in this test. The theory of mind reading may account for a discovery of the contents of the folded bits of paper, but what produced the writing upon the slate removed ten feet or more from any human being? The writer confesses his inability to explain, but he knows there was no "deception, delusion or mistake that clouded his observations."

FRANCIS F. FARGO.

Buffalo, N. Y., March 26, 1887.

THE DOCTRINE OF ENERGY

And the Theory of Perception, Ordinary and Extraordinary.

BY JOHN K. FURDON, M. D., TRINITY COLLEGE, DUBLIN.

It is rather late in the day for professed Spiritualists to impugn the statements of another person, be he Spiritualist or otherwise, for the reason of its inherent improbability and on *a priori* grounds to put down a gentleman as a liar. Like many others I read the article entitled "Bewitched or What?" by J. C. Hoffman, M. D., and though much interested in it I laid it aside, as it did not appear to me that the writer had intended it to be more than a psychological extravaganza; not knowing anything accurately of his intention, suspense of judgment was the only logical and honest mental attitude for a Spiritualist to adopt.

The hard-headed man of science who has no personal experience of spiritualistic wonders, rejects them, because, accepting the "uniformity of the order of nature" on grounds of inductions, he is unable to surrender his faith in that uniformity without running this risk, metaphorically speaking, of having the universe tumbling about his ears. A certain class of Spiritualists, on the other hand, more remarkably for faith in the marvellous than for logical acumen, having once accepted the wonderful, i. e., the unfamiliar, as matter of fact, does not know where to draw the line and justifies its assent to anything put before them on the ground that the old order is passing away and that the rules of the Spirit-world ignore and trample upon those of the material world; not understanding that the former are and can be no more than an enlargement and generalization of those of the latter.

Between these two mentally antipathetic classes, each logically consistent according to its lights, we have the class of persons who presume to pick and choose as to what is to be believed; without the slightest shadow of justification from an actual knowledge of the subject in hand, they smuggle into the subject to themselves the argument from induction, which up to the present has prevented "Recognized Science" from accepting the facts of Spiritualism. They argue from what they have seen and what they have read, that there is an inherent improbability in what another person relates as coming within the range of his experience, forgetting that in the present condition of human knowledge Spiritualism is not one of the inductive sciences and that, therefore, every manifestation of the extraordinary in nature should be individually studied and judged on the merits alone. As the JOURNAL very wisely remarks, without committing itself to any pledge as to the accuracy of Dr. Hoffman's statement:—"Only an unusual increase or expansion of forces already recognized by students of the occult, is necessary to make them all possible and probable."

I notice that some of your correspondents are inclined to regard the facts of Dr. Hoffman's narrative as due to the fact of his having suffered from forced hallucinations, the result of a suggestive influence on the part of the witch. These persons would seem to infer that because such was the case, the matter was easy of explanation and fell altogether within the category of the ordinary. Let us take the example of the worms which the doctor states he saw on the boy's leg when he removed the bandage, and which shortly afterward disappeared. Let it be granted that there was a real perception on the part of the doctor, and that the witch was *vera causa* in its production. Two cases then arise: either the perception was such as to be limited to himself, or it was such as might be shared in by any other onlooker. In the first case we have the witch acting directly on the nervous system of the doctor; in the second case we have her acting indirectly on his nervous system, through the medium of some agent common to him and all other men. The one may be compared to a whisper into the ear for the individual's own information; the other to a shout heard by listeners to an indefinite distance.

There is nothing more wonderful in the influence of our nervous system by another, than in the influence of so-called inanimate matter by the nervous system of any active agent. We know nothing whatever of objects but as the manifestations of the activity of the nervous system: anything which affects objects generally in the external world, affects all similar percepts through the medium of something common to all their nervous systems; anything which affects the object of individual perceptions alone, does so through the medium of something proper to the nervous system of the perceptive individual.

Spiritualism is monistic in its tendency, and does not draw a distinction between dead and living matter; hence whether the object of perception be a so-called living nervous system in its own act of perception in response to directed impulse, or a so-called inanimate brick obedient to the ordinary laws of nature, or a group of phantasmal worms, coming into existence and again vanishing in obedience to certain extraordinary laws of nature, the living substantial factor is in the perceptive, and all the conditions of the object, as such, are merely formal. The modern theory of perception is the touchstone of modern Spiritualism on its physical side.

There is on the part of non-scientific people a lamentable jumbling together of the ideas of quality and quantity in regard to the expenditure of energy. The quantity of energy in the universe is constant, and at any given instant there is a definite amount of it, estimable in foot-pounds or foot-tons, in a living body, which, by setting it free, according to a definite mode, determined by its organization, constitutes itself a force or special cause of motion, simple or compound. That which is a design or a thought, either conscious or extra conscious, becomes a force or directed quantity when supplied with an executive and translated into the language of extension. No greater blunder can be made than to regard energy as only physical in its nature.

That which the living being can generate as object, by a directed expenditure of energy, that it can likewise perceive; and, conversely, that which it can perceive, however caused, that as object, it must generate by a directed expenditure of energy. But whether the physical basis of the object be particular or general; that is, whether the object be confined to the perceptive of the individual or be the common property of any number of observers, depends upon the manner in which energy is differentiated by the prime mover.

The ordinary manner in which energy is differentiated by the causal activity of an individual acting on his executive nervous machinery, so as to affect all similar beings, is through the muscular system, whereby matter in space is moved. Modern Spiritualism has shown that there are many other

modes of differentiating energy within physiological limits, in addition to those resulting in what are usually known as vital functional activities. I desire to return to this subject in a more exhaustive article; for I believe great things may be hoped for following up this line of speculation.

I take the liberty of recommending the celebrated essay, "On the Nature of Things-in-Themselves," by the late Prof. W. Kingdon Clifford, to the notice of those interested in this subject. I was the first to draw the attention of English Spiritualists to the important bearing it had on their science shortly after it was published in *Mind* (the English Metaphysical Journal), of January, 1878. I see that references to Clifford's views are becoming common among psychical students. The paper also appears under another name in Clifford's collected essays published by Macmillan & Co., of London, but I cannot at present call it to mind.

Hypnotism, Law and Saints.

You have frequently noticed the study of what is called hypnotism by Prof. Charcot and his *chef de clinique*, M. Babinski, at the Salpêtrière Hospital here. The Nancy school has done much to unravel as far as possible these unexplained mysteries, which, under the name of mesmerism, remained so long the objects of simple curiosity and amusement but the phenomena of hypnotism are now being submitted to rigid scientific investigation, and it is seen how vast the field is and how many medical and social problems the study raises. Whether or not the use of magnets for transferring such symptoms from one patient to another will ever amount to anything of real value only time can show. At any rate, hypnotism or "suggestion" to the hypnotized patient is a subject of medical investigation that has attracted a great deal of attention for the past week or so among all classes here, owing to the fact that its medico-legal aspect is now under examination. It is easy to see that it is possible for an individual to acquire an unlimited power of action upon another, so as to be able to impose his will upon him and cause him to do whatever he likes. If this can be proved, the sphere of legal responsibility will be greatly modified. Public opinion in France has been much moved by these matters, and the Government was urged to appoint a committee to examine into the question. This has been done, and the committee is holding sittings every Thursday at the Salpêtrière Hospital. The committee is composed of magistrates and professors of mental medicine, with Dr. Brouardel, the Paris professor of legal medicine. The principal questions so far examined into are the following: Can a person cause another, when in a state of hypnotism, to sign receipts for money not received? Can a person in the same state, be forced against his or her will, to draw a will in favor of anybody?

The mode of experimentation is as follows: A female patient, Mlle. A., is forced into the lethargic sleep by pressure on a suggestive hypnotic point when by slight friction on the forehead she passes into the somnambulistic state. Prof. Brouardel then approaches her and asks her if she will accept a loan of 50 francs. At first she refuses, but on the suggestion being forced upon her she gradually weakens, and finally consents to accept the offer. A stamped receipt is then drawn up with every possible legal precaution, and the patient herself is quite anxious that there should be no mistake about it. She then signs it, and Dr. Brouardel puts it into his pocket, but does not offer to give her the money. She is then awakened, and acknowledges that the receipt was signed by her, but cannot remember under what circumstances she was induced to sign it, or whether or not she got the money. Legally the receipt is quite valid, and, according to the present law, the holder of it could collect payment if the signer had any property or means of payment. In regard to the second matter, that of compelling a person to draw up a will in a certain way the experiment was equally successful. Mlle. B. is plunged into the hypnotic state, and Dr. Babinski then tells her that it is absolutely necessary for her to make her will at once, and in his favor. She objects at first, saying that she is too young to die, etc. This lasts about ten minutes, and she goes on to say also that she wishes to give her property to her mother and other relations, but, after persistent persuasion and keeping up the suggestion that it is better to give everything to Dr. Babinski, she at last begins to weaken, and finally accepts the proposition, saying that her property consists of about 30 francs that she has saved, and that she has a ring, a brooch, and a pair of ear-rings. All this, her sole property, she then agrees to bequeath to Dr. Babinski, and the next Thursday is appointed for the signing of the will. A notary is to draw up the document, and she will sign it. Moreover, Dr. Babinski suggests to her to say nothing about it to any one in the meantime, and to say when asked that she acted of her own free will and consent, and that she was not forced to act by anybody. The appointed day arrives, and it is noticed that the girl has been rather fidgety and nervous since early morning and says she has something to do, but does not remember exactly what it is. On being put into the somnambulistic state, however, she remembers her promise, and when one of the bystanders is introduced as the lawyer, she immediately draws up her will and gives all that she has to the doctor. This is duly witnessed, and then the lawyers of the committee question her as to whether she is acting with complete freedom, and as to whether she has been urged to the act. She replies that she has done it all of her own free will; that she knows she has a poor family, but she would rather give everything to Dr. Babinski. She says, however, that she is obliged to do so, but when asked for what reason, cannot tell. When she is awakened she repeats the same story.

One of the curious sides of this matter is shown in the religious journal *L'Univers*, which seems to see a terrible heresy in the study of hypnotism, and denounces the new science as "dangerous to morality." In his studies M. Charcot called in the aid of instantaneous photography, and he has "taken" his patients in every phase and attitude of their complaints. Afterwards, when the history of these maladies was hunted up, it was found that these attitudes were precisely those represented in certain ancient works of art. All who knew Prof. Charcot well know that he is something of an artist himself. He has a great taste for art, and every year, when travelling, he has visited old churches and museums. He has been struck at finding that old church paintings portraying the lives of saints and those who were supposed to be "possessed" represented exactly the appearance of his hysterical patients. The idea was followed up, and long search proved that paintings by Andrea del Sarto, Rubens, Roselli, Van Noort, and many others of the old masters were simply copies from nature, faithfully representing the con-

vulsions of hysterical men and women. Some very curious examples of these "miracles" were certainly only manifestations of St. Vitus's dance or hysteria. So we fear that another of the world's cherished ideas is being decidedly undermined—whence the wrath of the pious sheet against M. Charcot and his fellow-workers.—*Paris Letter to New York Medical Journal*

The 39th Anniversary at Brooklyn.

To the Editor of the Religio-Philosophical Journal:

The 39th anniversary of Modern Spiritualism was celebrated by the Brooklyn Spiritual Phenomena Society, at Thayer's Hall, Bedford Ave. and Fulton, on Thursday evening, March 31st. The hall was tastefully decorated with flags, banners and beautiful plants, while the platform was a perfect bower of flowers. The exercises were promptly opened at eight o'clock by Mr. John Slater, who acted as master of ceremonies for the occasion, by introducing to the audience Miss Amy Thornton, the piano soloist of the evening, who rendered "The Old Folks at Home," with variations, in a truly artistic manner. She was followed by the Hon. A. H. Dalley, who in a short address gave a resume of Spiritualism for the past thirty-nine years, and he also paid a glowing tribute to the work of our young medium, Mr. John Slater, for the cause of Spiritualism. Miss Edna Luyster gave two recitations, to the evident pleasure of her auditors. Miss L. A. Thornton, who charmed all by her singing of Millard's "When the flowing tide comes in," and also for an encore, the old, but beautiful "Robin Adair." Miss Nellie Dow, a child of seven years, delighted all with her song and dance specialties. She was recalled three times. Following her, Miss Margherita Milano entertained with two solos on the banjo. Next came Mr. Blair and Mr. Slater, who sang "In the Starlight" and "Landward Watch," to the pleasure of all. This ended part first of our programme.

After a few moments of pleasant conversation, part second commenced with Miss Luyster in a recitation. Miss L. Thornton sang "Emeralds," gaining two encores. Miss Milano gave a rattling good march on the banjo. Mr. John Slater sang two songs, and although suffering from recent illness, he did very well. Miss Amy Thornton favored us again with a piano solo. Mr. John Slater brought our long programme to an end by one of his indescribable test scenes, which has made him so famous throughout the land, and which has gained him the sobriquet of the "Wizard of Thayer's Hall," here in Brooklyn, and tacked on him by the reporters of the New York daily papers. He was influenced by the principal guiding spirits of his band, who greeted all present in a kindly manner.

Mr. Slater's spirit band prefer giving "tests" of spirit presence than saying anything about themselves. Many a skeptic who came into the hall that evening out of curiosity, and with a disbelief in spirits to communicate to them through mediums, was given some "test," and memory sent back to the time when the loved one who had manifested was on earth, and was made to ponder and think, and all present were given food for thought as test after test was given through the inspired lips of Mr. Slater. I could cite some of the "tests" given, but time and space in your valuable columns would not permit of a lengthy description. The floral decorations were simply grand. A large stand of flowers representing a tablet with the names of Mr. Slater's entire spirit band, was sent by Mr. Lyndon Rockless; a harp standing four feet in height, sent by Mr. and Mrs. Whytal; a design of roses and lilies standing three feet, with a dove surmounting it; also a design of star and crescent with the name "Diamond," sent by Mrs. John Haon; a horse shoe of roses and a large basket of the same, sent by Mr. Thomas Marren; a large heart of Jack roses sent by Mr. and Mrs. Applegate; basket upon basket of flowers; inquest, vases and oil paintings, and numerous other things sent by friends of Mr. Slater.

The meeting was a grand success, and did much toward furthering the cause of Spiritualism in the "city of churches." We felt as we never felt before, the presence of our loved spirit friends. The ladies of our society deserve all praise for the taste displayed in the decoration of our hall, especially Mrs. Plum and her sons (Fred and Will), Mrs. Whytal and daughter, Mrs. Merrill, Mrs. Schlin and daughter, Mrs. Slote and others interested in the success of our meeting.

Brooklyn, N. Y., April 3rd.

Evolution, Immortality, God.

We take, by permission of the author, the following extract from the preface of a forthcoming volume from the pen of E. P. Powell.—published by the Appletons. The book will be issued in May.

I desire to make evolution coherent to the average reader, and relieve him of vague as well as often erroneous views of what it is and what it involves. I desire to be of some use to those who are escaping from the thrall of superstition and the autocracy of mythology. Earnest and honest men can not too soon comprehend that our only salvation is in that evolution which has led from the primordial cell to Jesus and Plato, and has lifted life from the hunger from protoplasm to the hunger for righteousness. No religion but that of evolution can end anywhere but where it begins, in a chaos of creative purposes thwarted and disrupted, and in an eternal struggle to amend a shattered divine plan. The recent words of a learned bishop express probably the average accepted impression: "The world was fitted up for man's occupancy, with adequate means, inherent or supplemented, to meet all his needs." I shall be seriously disappointed if I do not assist in defining the positive and aggressive tendencies of evolution as a science and a philosophy. Nothing is less true of scientific thought at the present time than the supposition that it is resting in either materialism or agnosticism.

In some respects Parts I and II are intended only as introductory to Part III. Human evolution, in its manifold relations, is based on the antecedent advance of structural forms and functions. These, leading ever onward and upward, bring us to the threshold of that more magnificent but still progressive unfolding of intelligence and moral purpose manifested in human history. There is one—and that the simplest—explanation of the universe, which, while showing sustained progress in the past, pledges eternal betterment in the future. This is the gospel of hope for all those who choose to go forward with the supreme moral purpose; it is the gospel of degeneration to every one who, declining obedience to the laws of ethical living, contents himself with animal functions.

May I add, not offensively, that this book is a result of the most earnest and, at first,

painful struggles to find deliverance from the chaos left by the wreck of supernaturalism in my own mind. Born and nurtured in Calvinism, I had reached its natural outcome in a shocked sensibility, in the face of its dire failure to explain the universe, to apologize for God, or to save mankind. Its bibliography at last gave way, and with a sense of dire necessity, I set to work to know where light might be. Taking up the study, first, of the history of religion and general anthropology, I passed to Darwinism and to general evolution. I had no other thought but to listen, and to heed the truth when found. The vestibule of this study—perhaps of all study—is apparently agnostic, and doubtfully materialistic, but I rest peacefully in the conviction that the end is the embrace of God.

I have used the word God, as well as other words, charged with extra-naturalism, although it would be better if their use could be supplanted. However, it will not be misleading to those who are careful readers. Such words bear in them such a vast amount of historical sentiment that they can not be lightly laid aside.

Mr. Powell is a highly inspirational and cultivated writer. His thought ever flows clear and strong; and his book will be healthy and helpful to many souls.



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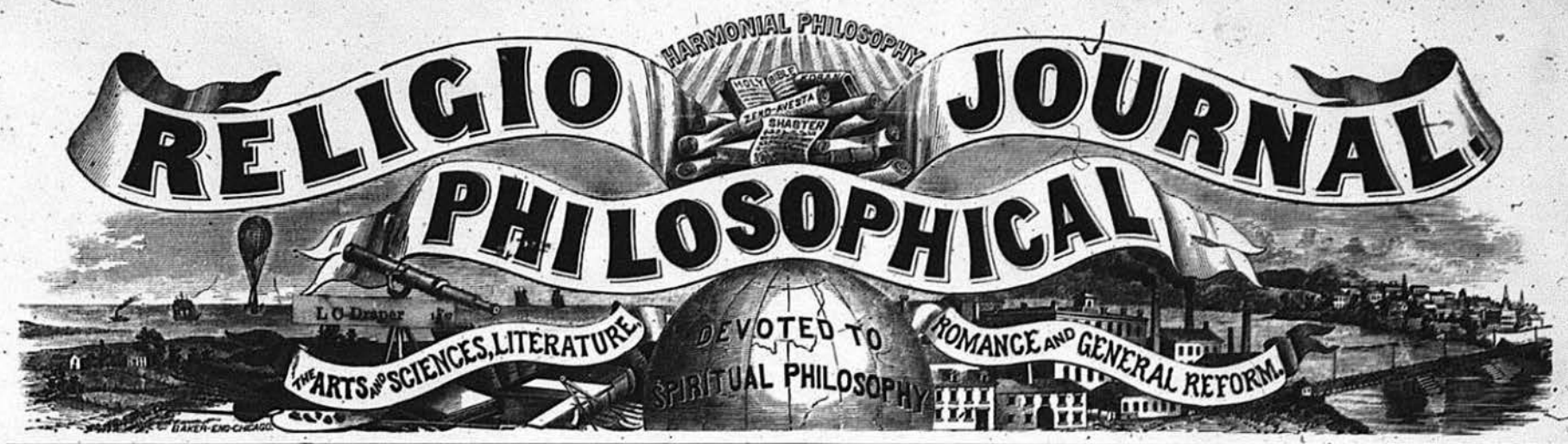
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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I don't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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A CURIOUS CASE.

Sound Asleep for Eighteen Years.

[Translated from the French for the Religio-Philosophical Journal.]

The *Revue Spirite*, of Paris, finds the following curious but matter-of-fact incident in the *Budejovice*, a local newspaper in Budejovice, Bohemia:

In the month of April, 1866, Vaclav Podbrsky, a stone cutter of Hajkovic, appeared at the court of the royal imperial district at Vlasim against Francis Solinek, a quarryman of Lanouvie, to compel the payment of 11 florins and 25 sous (about 50 cents of United States currency) and costs of suit, money which was due the plaintiff for labor performed in 1868 on Blauk mountain, where he had cut and prepared stone for the Bohemian National Theater at Prague.

As a result of this appearance the said court issued a warrant of indebtedness (a. c. No. 20,713) obligating Francis Solinek to the payment, who appealed therefrom to the Superior Court. In this appeal the latter acknowledged that V. Podbrsky had worked for him for one year, 1868, preparing stone on Mt. Blauk for use in the construction of the Bohemian National Theater, but that a slab of rock, upon which he was working, having broken away from the ledge known as Byskalska he fell with it an immense distance striking upon a crag called Skrejskovsky kamen; that this was verified by many witnesses at the time and that he, therefore, ought to be regarded as dead; and although his body had never been found it must be lying in some inaccessible cave. Bloody traces were seen upon a rocky projection of Byskalska as well as upon rocks at a still greater depth below. The judicial committee had found part of a human head covered with hair at one point of the precipice, as also portions of brain scattered about.

The distance from the rock Byskalska to the spot where the blood stains were found is 1,916 feet, and it is, therefore, very improbable that V. Podbrsky could have survived the fall; and the court having considered all the circumstances and place of the fall, declared him dead. The appellant, therefore, says that the plaintiff should prove the identity of his person by witnesses worthy of confidence, and if he cannot do so he should be held in custody for having fraudulently deceived the court of the royal imperial district and brought into disrepute the honor and credit of the master quarryman.

The court appointed a hearing, a day on which V. Podbrsky should prove his identity, and explain where and how he had spent his time between 1868 and 1886; and as it would be necessary to punish him for having unlawfully avoided military duty, he was put under arrest as a deserter.

Vaclav's father, Adam Podbrsky, his brothers John and George, his sisters Babet and Mary, his brothers' wives, the collector of Hajkovic, Joseph Vaudrevre and his neighbors, Peter Jann, Antonio Panuska and Matthias Moudry, all testified under oath to the identity of his person. The witnesses affirmed that they had known him from infancy and now recognize his features and his voice and that after an absence of eighteen years all the inhabitants of his native village who formerly knew him at once recognized him. His family received him joyfully, without any doubt or hesitation as to his being their son, brother and brother-in-law, and welcomed him as one raised from the dead.

The personal identification having been sufficiently established, the quarryman, Francis Solinek, of Loudovic, no longer contended that the defendant was not V. Podbrsky, and in presence of the court paid over to him his salary of 11 florins 25 sous for his nine days' labor, with fees and costs, and the matter was regarded as terminated. But on account of having escaped military duty V.

P— was ordered to appear before the military justice of the 75th regiment of infantry at Jindridewo Hradec, and the following is a stenographic report of V. P—'s defense as presented to the court:

"I do not believe that I have been absent from my home for eighteen years and living on Mt. Blauk all that time, and yet my neighbors and all my friends whom I meet and converse with endeavor to assure me that this is the fact. I see, truly, with my own eyes, that my father and brothers have grown very much older; that my sisters who were little girls when I last saw them are now women grown and have children of their own. The spring before my accident I planted a pear tree, an apple tree and a walnut tree in my garden. During my absence these trees have grown large and become fruit-bearing.

"Your Honor, I beg of you not to punish me as a deserter for having absented myself from military duty for eighteen years, as it is claimed, though, indeed, it has been proven to me that since the moment of my fall a very long period has elapsed. I know nothing about it of myself. I only remember that I was but a short time in Blauk, and on returning there I expected to begin my work for Solinek, the quarryman, where it had left off, as I supposed, the day before.

"I distinctly remember how I fell from the Byel precipice at Mount Blauk. For I am in full possession of my reason. We had drilled, the ledge for the purpose of blasting with an explosive, expecting to secure a large block of stone; I stepped aside too quickly and lost my foothold and fell upon the rock known as Skrejskovsky kamen. I felt my head striking upon rocky projections and as though it were breaking into fragments. I then lost all consciousness; my thoughts became clouded and I felt nothing more. When I came to myself again I felt a dreadful pain in my head. My ears rang as they do on recovering from a drunken debauch. I was beginning to realize my situation when my sight again grew dim, my eyelids closed and everything seemed whirling around me in circles whose diameter grew less and less until at length all motion ceased and objects looked blue, violet, red, yellow and green in rapid succession. A few moments longer and I again saw things in their true aspect.

"I found myself seated in a grand hall having lofty ceilings. Portraits of St. Cyrille and St. Method, the early leaders of the Slav people, were pendant upon the walls. Presently a door swung open and a girl of slight figure and with golden hair entered. Her eyes were blue, and she was so beautiful! So beautiful! like unto the grace of divinity! She scarcely touched the floor and a soft light surrounded her—indeed, she seemed to be composed of light herself, and illuminated rays issued, halo-like, from her beautiful person. I desired to accost this magnificent creature and ask her questions, but I could not utter a word; my lips trembled. I felt within me a delightful, vivifying warmth and yet I could not articulate a word. She drew near me, took my hand between her two hands, looked for a long time into my eyes, and so closely that I felt her breath upon my cheek. She seemed to give me a new and hitherto unknown life. A new wisdom sprang up within me—something unusual, sublime—like that of lettered men, and a feeling of noble dignity took possession of me and I was no longer a simple laborer. I realized that a great change had been wrought within me and I had become another man and certainly a better one.

"I looked into the blue eyes of that angelic being and was inexpressibly happy. After a few moments she rose, floating above me, and making a sign with her hand she seemed as if beckoning to some invisible person. The door then immediately flew open—the same through which she had passed in—and there entered several men who quietly and in a stately manner grouped around me. It seemed to me as though they were in consultation together as to what would be the probable result of my fall.

"I saw the ancient father Lech, the great Prince Samo, Jabor with Slavoj, Boleslav, the princes and kings of the Premysl family, who were now in reconciliation with the family of the Vrovec; I saw King Charles and his son Vaclav, and Georges Podebrad, John Ziska, the two Prokops, Hus, Jeronym, Bozotech, Dallmil, Komensky, Vachrd; I saw also our national reformers—Hanke, Safarik, Jungmann, Palacky, Havlicek and many, many others whom I cannot name. After these came the early saints, the illuminators and educators of the Slav people who sang, 'Give praises with the voice, O people, for God is with you.' As they came near me St. Method opened a large book that he was carrying in his left hand and with his right he pointed to some words which were written therein in golden letters. The words were not written in characters like ours, and although I had never been taught to write or read such letters I easily read and comprehended their significance. The purport was, 'Rest assured, the truth will render you happy.' St. Cyrille lifted up a cross and gave me his benediction, saying, 'Receive, O my nation, my blessing; I will make thee free among the first. I will give thee dominion over thy brethren and will multiply thy people as the Stars of heaven, and I will illuminate thee as with the midday sun.'

"I fell upon my knees and kissed his hand. The men then turned and filed majestically away to the sound of celestial music to me unknown, and withdrew through the door by which they had entered, all singing with resounding voices a chorus whose theme was, 'Thy Resurrection.'

"When they had disappeared, the beautiful girl with clasped hands alone remained with me. I looked upon her with astonished admiration and these words dropped, of themselves, from my lips: 'Who are you?'

"I am, she answered, 'a tutelary spirit,' a protectress of the Bohemian nation. We, the guardians and defenders of the Bohemian race and language watch over them with solicitude and desire that they be not lost. You have seen them all. They shall hereafter be your protectors and leaders against your enemies. The strength of the nation is in the southern part of Bohemia, but both the nation and its strength are dormant. When they shall have awakened they shall become the militia of Blauk—they shall become the liberators of the Bohemian race—and, in order the sooner to attain to this end I shall send you instructors who shall speak words full of fire that shall inflame your hearts with love of the fatherland! Then the Bohemians from all parts of the country shall come flying together like eagles and shall fight their enemies until victory crowns their banners. Go home, now, to thy toil, and proclaim that the safety of the Bohemians is in the militia of Blauk. (*) I will send you heroes with brazen trumpets who shall repeat anew to you the story of the Bohemian people (the Czech), whose name signifies, CULTURE.

"Go, and be happy!"

"I attempted to seize and kiss the extended hand of this beautiful angel, but both the angel, and the hand had disappeared; in its place was a gray cloud of vapor that floated up to the ceiling. I stood gazing after it when, lo! the ceiling melted away and I beheld the clouds of nature sailing aloft in the blue sky, and I heard the wind whistling among the tree tops. I found myself in a forest and entirely alone. It was evening and I was nearly famished, having eaten nothing since morning, and I hastened home. But judge of my astonishment on being told that I had been missing for eighteen years, when I thought I had been away for only that number of hours—the duration of a day with us. And now, gentlemen, you may decide as to whether I am guilty or not guilty. My testimony is ended."

The royal-imperial military tribunal pronounced as its verdict that Vaclav Podbrsky was innocent by reason of a declaration made by some physicians that the defendant was a harmless lunatic who had the fixed idea of having been lost for eighteen years in Mount Blauk.

Given at Budejovice, in Bohemia, July 31, 1866.

FRANCIS PAVLICEK, Retired Officer.

* There exists a very ancient tradition which affirms that Bohemian cavaliers are sleeping in the mountain, called Blauk, who shall come at the opportune moment to deliver the Bohemian nation from their enemies. In any case the suit is a curious and original one which perplexes philosophers and thoughtful men. An unlettered man who has been missing for eighteen years suddenly reappears, and defends himself before the court with arguments drawn from the world of souls, and produces each one with great earnestness.

How then can we get at the truth? We answer: In Spiritualism, which alone throws a little light upon this astonishing odyssey of a poor stonecutter.—[Note by the Editor of *La Revue Spirite*.]

"A Belief in Spirit Return—The Author of 'Gates Ajar.'"

To the Editor of the Religio-Philosophical Journal:

Several articles in the JOURNAL of February 26th, while treating dissimilar subjects, all tend to one obvious conclusion—a belief in spirit return alone should not be permitted to pass as Spiritualism. In the closing paragraph of the editorial on "The Number of Spiritualists," you present, in almost identical language, the view I have often expressed as to the "mission of modern Spiritualism," in claiming it to be the permeating principle that persists during the evolution of all things; but while it might be impossible to bring about a "separation of its believers from the rest of the world by party lines," yet its promoters ought to unite in a disinterested effort to prepare the way for a better understanding of its laws as demonstrated through phenomena. As between those Spiritualists who would lay claim for it to all the progress of the nineteenth century; and those who are willing to let the credit go where it will—so long as the world gets the benefit of their efforts—I sympathize strongly with the latter. Hence, when a minister's daughter, in her own way, sees fit to spiritualize the churches by letting in a ray of light on old superstitions and forcing the "Gates Ajar," I am not among those who refuse to encourage her if still in her own way, while pondering to a servile press—she deals out great chunks of truth that are destined to demoralize theological digestion the world over among people who would get this truth in no other way.

It is not only right and natural, but eminently wise, that Mrs. Watson, Hudson, Tuttle and others, should so eloquently reply to the adverse criticism of Spiritualists indulged in by Miss Phelps; but all should consider that by virtue of such criticism alone could the article have been published in the journals that have spread it broadcast. If, in consequence, "Beyond the Gates" is more widely read—now that its author distinctly avows herself not a Spiritualist—will not the spiritual truths stimulate new thought within strongholds of prejudice that would for years yet resist the same teachings emanating from avowed Spiritualists?

To carp at Miss Phelps' easily earned reputation and popularity in this field, is to imitate those, who, having borne the heat and burden of the day, objected to being no better paid than the eleventh hour laborers. It is this shell of theological selfishness labeled, "What can I do to be saved," still clinging to the backs of newly fledged Spiritualists that so fetters them, and allows a rational altruism—the cardinal feature of spirit teaching—to escape acceptance. Having the true interests of humanity at heart, what matters it to us by what channel the truth reaches the world so long as the minds of men receive it expeditiously?

Miss Phelps, in company with many others, seems at a loss for words to express her appreciation of the value of communion with the dead. Her language would imply that she could "lay down life itself" for a knowledge of it. Another wouldn't take ten thousand dollars and be deprived of that knowledge, etc., etc. A thousand dollars is a moderate estimate of the worth of this knowledge to such individuals as they estimate it in fact. But how do they act—many that so highly value their acquirements? Do any of them—would Miss Phelps herself—voluntarily give one thousand cents toward enabling a trust-worthy medium to give this priceless boon to hungry hearts about them? Why is it that women who can tell you all you "ever knew" are often forced to live in "dingy rooms" or up "flights of dubious stairs," except because they, following the fortunes of that earlier medium who "had not where to lay his head," freely give what they have freely received? Where large fees are exacted for this knowledge, there temptations come also, and the cause has thus frequently had its standard dragged through the mire. It is not a profitable business to deal the truth out to the people, so rarely is it appreciated.

The great fact of spirit existence is of small account to a man if not accompanied by the spirit teaching that would lead him to control selfish impulses; and if the bare knowledge of such existence precedes the altruistic philosophy that should accompany it, then truly is the second condition of that man worse than the first. By patient delving after facts, this philosophy is gradually absorbed through spirit intercourse; yet men greedily seek in the first instance the most marvelous phenomena thirty years of earnest investigation and study have yet produced, and stand ready at the risk of corrupting its channels, to pay the price asked for it or its semblance. They are ever calling, with open mouths, for "More!" "More!" and so eager are they for wonders that they never stop to inquire, "What does it all mean?" Should they start with home circles, the interpretations would be assimilated as fast as the phenomena are presented, thus paving the way for an understanding of subsequent phenomena.

If Spiritualists in their public work did nothing more than help interpret ordinary phenomena upon which experience has stamped an unmistakable meaning, great aid would be given to those conducting preliminary investigations previous to the establishment of intelligent communication with the spirit. After that, any home can have its own channel for instruction, contrasted with which public meetings are of but secondary importance. Thus our audiences keep changing, rarely increasing, as the older attendants drop off and strangers take their place.

To Miss Phelps' statement as to the rest of the world being ready to believe our doctrine, if it could, I have this to say: In the first place, as above stated, they are rapidly accepting and engrafting on their doctrines so much of our philosophy that Calvin could not recognize in the present teachings of his followers, a trace of original Calvinism, and would find little encouragement were he to turn to the (revised) bible to find warrant for teaching the hell of our fathers.

2. We, as Spiritualists, having by the aid of our spirit friends forced this much concession, and having obtained our present growth without organization or concert of action, we do not now propose to cram our facts and philosophy down any unwilling throats. Our banner is on the outer wall; those who run may read our purpose, and thousands are learning to enjoy its truths without waiting for some stunning bereavement to reveal the heartlessness of their religion before turning toward their spirit friends for relief that they never withheld. It is a notorious fact, that, in this locality at least, among the new adherents to our cause, coming from the churches, a large majority are of those who, turning in the agony of bereavement away from the theological husks that gave nothing but empty promises to aching souls, have found, in actual converse with their supposed lost ones, a balm before unknown. From this initial stage, however, there is ever coming from that world the grandest teachings, inspiring and guiding those really desirous of ending the reign of selfishness that is cursing mankind.

C. A. N.
Brooklyn, N. Y., March 29, 1887.

For the Religio-Philosophical Journal.

SPIRIT MATERIALIZATION.

BY W. H. CHANEY.

The communication in the JOURNAL of March 26th, by Bro. D. Edson Smith, has been read with much pleasure. If all who discuss points of difference would do it in the spirit of charity which he exhibits, I would never suggest silence, for by frictionizing thought, in the exchange of ideas, truth will often be developed in its brightness and purity. But I am a very unfortunate old man. I accept of no creed, dogma or "authority" for anything. Unless I can prove a fact on its own merits I cannot accept it as a truth though a thousand swear it is true. I am weary with this unceasing warfare, and being anxious to pass the evening of life in peace, I forbear antagonizing those who differ from me, and hence my suggestion to drop this bone of contention—spirit materialization—solely that we might have peace and harmony.

When I was in Chicago last fall, at a Spiritualist meeting I stated that I would be glad if the proof could be furnished me that spirit materialization was an established fact, giving certain reasons why I doubted it. I had no thought or intention of antagonizing those who believed in it, but it was like throwing a rock into a hornet's nest. Nearly all seemed to be offended, and at the close of the meeting one of the prominent members came to me, fairly quivering with excitement, and said that any more such talk as that would drive away more than half the regular attendants. Humbled and mortified, I crept out of the hall like a detected criminal, and shall never enter it again, for I will not eat meat if it causes my brother to offend.

But I have some serious objections to the hypothesis of spirit materialization, and if our good editor shall be of the opinion that no discord will arise from discussing the subject, I shall be pleased to lay them before the readers of the JOURNAL for Bro. Smith, or any one else to answer who can discuss it without getting angry, and calling me hard names merely because I differ from them in opinion.

The cold materialist affirms that there is but one substance in the universe, namely, matter. By this he means that all gases and all invisible forces, originate from matter, and are convertible again into matter. This hypothesis is a necessity to his denial of immortality. Furthermore, he is compelled to assert that there is no intelligence outside of organization. To me, both of these positions are founded in error. But I cannot spare the space for exposing the errors, except so far as necessary for the purposes of this article. Those who maintain the truth of spirit materialization, declaring that spirit is nothing but refined and attenuated matter, are in perfect accord with the materialist. Admitting for a moment that they are right, let us see what conclusions may be legitimately drawn from the premises.

Oxygen is the universally prevailing gas. The chemist can produce it from thousands of different material forms. When the man dies, and his body is cremated or decomposed, the oxygen is liberated, ready to be pressed into service whenever needed, whether to produce a flower, a tree or an animal. The very oxygen that was once a component part of the body of a Humbird, may now be a part of a mule, or jack-rabbit. So, too, if spirit is a form of matter, in like manner the spirit of Abraham might have been solidified and materialized into the wretched carcass of Guitaen. Furthermore, the doctrine of the sameness of spirit and matter virtually negates the doctrine of immortality, since the spirit is liable at any time to be absorbed into matter.

I hold that there are two substances, in nature, when reduced to their last analysis, namely, spirit and matter. Spirit exists entirely independent of matter. Matter may have an inert, negative existence without spirit, but there can be no new forms of matter, no changes of form, no destruction of form, without the presence and energy of spirit. When I say spirit I do not mean to limit it to what we consider the immortal part of man, for heat is spirit, so is cold, so is attraction, gravitation, etc. They are called "the properties of matter," but spirit would be a better word. As the human form is nothing without it, so, too, of matter. It is the spirit that gives shape and vitality to all forms of matter, from the minutest atom to a revolving globe. From this it is fair to deduce that spirit controls matter and gives it whatever form it may elect. I affirm this conclusion. But we must not forget that there are infinite laws or every act in nature. The tiniest atom cannot be influenced in violation of law, else this would be a world of chance. The processes of materialization are exceedingly slow. Hundreds of years are required to materialize the germs of the forests. Thousands of years must have elapsed during the materialization of some of the great geological periods, and untold millions of years for a world to be formed and ripened. If spirit materialization is true, it is a lone phenomenon, having no parallel or precedent in nature.

It is claimed that the spirit that materialized draws to himself the atoms of matter in the atmosphere and which are thrown off from living bodies. Science is now able to weigh the atmosphere and discovers that there is not enough matter, even as it is, for making the body of a man in even the largest building on the earth, without so exhausting the oxygen that all persons present would (Continued on Eighth Page.)

Anniversary Exercises in San Francisco.

Addresses of Mrs. E. L. Watson, W. E. Coleman and others.

(Specially Reported for the Religio-Philosophical Journal by Wm. Emmette Coleman.)

The anniversary exercises at the Metropolitan Temple in San Francisco this year were a grand success. Very large and enthusiastic audiences attended each session; the platform decorations, floral and otherwise, were artistic and handsome; the address of Mrs. Watson was more than usually eloquent and inspiring; the address of the writer appears to have been generally well received; the excellent and timely short addresses of Mrs. Robinson and Mr. Hawes, and the original poem of Mrs. Mathews, were liberally applauded; the musical selections, vocal and instrumental, were charmingly rendered and most cordially greeted; the best of good feeling prevailed, and all seemed to have a thoroughly "good time."

The exercises in other halls were also largely attended and were of a varied character. Instead of one day being devoted to the anniversary proceedings, as in former years, both the Society of Progressive Spiritualists and Mrs. Ada Foy extended the exercises over two days; and great interest was manifested on each occasion. Very full and just reports of all the meetings, free from misrepresentation or derisive comment, were published in the *Daily Examiner*; and this commendable action, it is hoped, may serve as a precedent to the press in general in this city.

SUNDAY MORNING, MARCH 27, 1887.

The front of the grand organ in Metropolitan Temple was handsomely draped with American flags and hanging baskets of flowers. Numerous ferns and pots of lovely flowers were tastefully arranged about the platform, forming altogether a beautiful and impressive sight. After a well rendered voluntary by the organist, Mr. S. Avillaga, who is regarded as the best in our city, and the singing of a hymn by the congregation, Mrs. Laverne Mathews read, with effect, a chaste and striking original poem, commemorative of the advent of Spiritualism and the various blessings consequent thereupon. Mrs. L. Dodge and quartette then feelingly sang the solo and chorus, "Where can the soul find rest?" After which an anniversary address entitled, "Value of Spiritualism to the world," was delivered by Wm. Emmette Coleman.

After another vocal selection, Mrs. H. E. Robinson delivered a brief address, her principal theme being the importance of defeating the adoption of the new charter soon to be submitted to the voters of San Francisco, which contains a provision authorizing the licensing of spiritual mediums in conjunction with clairvoyants, fortune-tellers, astrologers, etc. She strongly deprecated mediums being placed under police surveillance and urged that no discrimination should be made against mediums any more than against any of the teachers or ministers of any other sect or belief.

The concluding remarks of the morning service were made by Mr. G. H. Hawes, who, after referring to the vast quantity of good in various directions which the planet had received from Spiritualism, dwelt upon what it was destined to accomplish in the future, including the practical utilization of mental telegraphy, direct and instantaneous communication between mind and mind. Spiritualism substitutes knowledge for surmise, hope and contentment for doubt, practice for profession, truth for assertion and superstition, fulfillment for prophecy.

EVENING SESSION.

A crowded house greeted Mrs. Watson's address on the subject, "Do the dead return?" If so, how is the fact to effect mankind? Concerning this lady, the *Daily Examiner* of this city, which, in its Monday issue, published a three-column article descriptive of the Temple anniversary exercises, remarked as follows:

"The fame of this lady as a most successful speaker in the cause of modern Spiritualism is already widespread, and her effort of last evening is pronounced by her friends to have been one of the ablest ever made by her. The lady was attired in an elegant black silk dress, and her general appearance was that of a woman of a high order of intellect. Her features are strong and well defined, and her voice of that quality which made itself heard to the extreme end of the house."

The following report of the evening's exercises is based partly upon my own notes taken at the time and partly upon the *Examiner* report. After an eloquent invocation by Mrs. Watson, Miss E. Beresford Joy rendered in excellent style a vocal solo entitled "The New Kingdom," and for an encore she gave "Home, sweet home," with much feeling and expression. Miss Joy, who is one of San Francisco's best cantatrices, favors the Temple audiences every Sunday evening with two choice selections, which are invariably rendered in charming style and are vociferously applauded and encored. The Golden Gate Society is to be congratulated upon having secured the services of so competent an artist, and her sweet singing is by no means a minor attraction of the Sunday services at the Temple.

"Mrs. Watson then advanced to the front of the stage and stood with eyes closed, as if wrapt in the deepest reverie. Her introduction, which was delivered in a deliberate and expressive manner, was eloquent and thoroughly rhetorical."

MRS. WATSON'S ADDRESS.

She said: Touched by the charm of the dear old song ("Home, Sweet Home"), I cannot but wonder if those we have loved and lost have not listened to the same singing and echoed again those sweet and truthful words.

The phenomena of nature are God's words to man. From the rainbow and the cloud to the crash of worlds—from the fugitive thought in an idle brain to the heaving sigh of the grieving heart—these phenomena declare unto us God's law, and are, in proportion to our power to interpret them, God's revelation to the world. There is no space but is under his command, no power that is not involved in infinity. Whatever transpires is in accordance with his immutable law; what opposes nature is false to God and man, and what agrees with nature is God's bounty to the race of man. The question, Do the dead return? belongs to this realm of reason. It has been too long relegated to the sphere of doubt and superstition. We want to bring it back into the realm of reason and of fact. Whatever cannot bear the test of reason is worthless to man, be it a creed or any other form of expression. If this question can be answered at all it must be answered in accordance with the immutable law, and if it will not bear the test of reason it is not worthy of your consideration. There are phenomena occurring through all the ages which have been hitherto only partially interpreted,—those bearing directly upon the psychic nature of man.

There are apparitions, impalpable representations of individual characters; there

have been haunted houses and graves, seers of visions; prophets and psychic experiences for which there has been no interpretation if we except that offered by modern Spiritualism. The ancients believed, in deific men,—men who came again to guide their statesmen and eminent men, from Socrates to Plato, from Jesus Christ to the loved ones of our own household. The spirit that presides in the opening flower is wrapped in as profound a mystery as that which we strive to unravel in the awful hour of death. These phenomena have been in all ages, ancient or modern. From the voice that whispered to Socrates to the voice that cried to a Saul of Tarsus, "Saul, Saul, why persecutest thou me?" and when it was questioned it answered, "I am Jesus;" and from this the unbeliever Saul became converted to the Christian worker Paul. We have had so many evidences of this mysterious connection of the seen and unseen worlds that we must answer the question, "Do the dead return?" in the affirmative. All that is most sacred in the Christian Scripture is grounded on this, that there is intercourse between the disembodied spirit and the spirit in the flesh,—the seen and the unseen world. While to the Christian these are miracles, the philosophical Spiritualist finds in them simply the indications of that great bond which unites the two worlds,—the spiritual and the material.

This bond is clearly indicated from the beginning to the end of the Scriptures. Take from them the testimony of the interview held with the spirits and the spiritual principles inculcated by so-called supernatural revelations, and you have left mere shreds and particles that are stumbling-blocks to the truth seeker. I have heard it said that the Spiritualist denies the truth of the Bible. I answer, Spiritualism is purely eclectic, gathering truth wherever it finds it, whether in Christian or in Hindu Bible; therefore, when we find in the Christian Bible facts that correspond with known truth, we think there may be verily in them.

The term Spiritualist with many causes a shrug of the shoulder or a sneer on the lips, yet they will readily believe that Balaam's ass was controlled by an angel, and became clairvoyant, and that a hand wrote on the wall of Belschazzar's palace. You will believe these statements made by men dead 1,800 or 5,000 years ago; they are stale and acceptable, but if a man of to-day tells you of similar things, you turn away with a doubt as to his sanity. Will you rest your faith upon the living present or the dead past? If the Bible is true, if it can be relied upon as a book of fact, if it is as true as any work on geology, then the dead do return and are not all devils. Samuel was one of God's chosen. The woman of Endor has been regarded as an old witch, an old hag; but read the story in the Bible and you will see that she was a very respectable woman, and told the truth. The story of Samuel's return is true, if the Bible is true. If Samuel could come back, why not my brother John? Who were Paul, Peter, James? They were just ordinary men, no more worthy than most of my hearers to-night; and if the angels could come to them, cannot they come to us as well?

Nothing can be said against the great philosophical Spiritualist Socrates, the teacher of Plato. He was a martyr to principle just as much as was Jesus; his death was as calm and heroic as was that of Jesus; even more so if we credit the history of the two.

A belief in immortality has become almost universal. It is a beautiful thought that God, the universal spirit, is utterly impartial, so that the savage may feel the touch of the divine wings. Visit any savage tribe and you will find ideas that run parallel with the ideas of Spiritualism. There is a law of sympathy between the savage and his dead friends, and we find the idea of immortality indigenous to every soil.

It may be asked, why is it the Spirit-world has waited so long to assert itself, to make itself evident? I answer, why has the world waited so long for the great inventions—the railroad, the telegraph? With the steam and electrical age there dawned the spiritual age, to combat the agnosticism that was growing up. You may say there is so much fraud, so much to be explained away as legerdemain and ocular delusion. Have we not been duped so often by tricksters? We shall rule these out of court then. We will rule out all the dark circle, flesh and blood materializations, cabinet séances, slate writing, etc. When then shall we go for our facts, or have we facts? I am answered, yes, millions of them. These are to be found at home with Spiritualists who never visited a medium in all their lives; at home, with your wives and husbands and children. Why, Spiritualism is not a new thing. It has been in all times. John Wesley had raps long ago,—long before thirty-nine years ago,—and his sister Catherine Wesley believed in immortality only on account of the spiritual manifestations, pertaining to her family.

I have no more belief in the flesh and blood productions of cabinets than the most caviling skeptic, and I have no mantle of charity to throw over the pseudo-medium who for the sake of gain trades in human agony; but I do know that among our friends there is the gift of clairvoyance. Some of the greatest philosophers, scientists, judges, poets, preachers, believe in it. The clairvoyant sees the impalpable forms of the Spirit-world. In the eyes of the old theology death is the end of all, but in modern Spiritualism it is the beginning of a better and brighter existence, and one wherein those gone before are watching us and around us always. And evidence is superabundant. There are people who can testify to seeing, feeling, hearing those whose eyes have been long closed in death. How many times have the lips of the dead whispered to you words of happiness? Even little children have declared: "There is papa come back, though dead a year ago." These are God's words to man.

What is to be the effect on man if the dead do return? What has revolutionized the old forms of religion, but Spiritualism? What has upset the foundation stones of the old theological temple, throwing "original sin" to one side, "total depravity" to the other, while "hell" drops clear through to nowhere? To-night we hear ten thousand angel choirs singing to the world, There is no death. Is it not beautiful to think of it?

Remedial suffering is the doctrine of modern Spiritualism. Let us look at the host of excommunicated preachers, who for the offense of having too much brain have been cast outside the fold—who for reasoning and thinking for themselves have fallen under the ban. But is it not true that to-day the liberal pulpits are the most popular of all? Is it not so that the returning dead has given new life,—has built new altars, and bridged the chasm between the doubting heart and the world that was only dreamed of and was not known? This is the mission of modern Spiritualism.

Do not misunderstand what I have said concerning the mediums. I do not find fault with any mediums, be they in the home circle, or in the world receiving pay for their work. God bless them all, public or private, whether paid for their time and labor or not.

Surely they get little enough for what they may do. But I want them to be honest in their purpose, upright in their lives.

In conclusion, I would say to you who may be inclined to sneer at Spiritualism, to be careful. In any circle of life you may be treading on some one's toes, for the believers in this beautiful faith are everywhere. It is a grand subject, a glorious one. It is, in fact, the genesis and destiny of the soul.

Mrs. Watson closed her most eloquent address amid great applause.

Miss Joy then sang "Angels ever bright and fair," and gave for an encore "The Star-Spangled Banner."

The chairman, Mr. C. H. Wadsworth, before dismissing the audience, stated that the Sunday morning sessions of the society would hereafter be discontinued, but that Mrs. Watson would continue to lecture each Sunday evening as before.

THE CHILDREN'S PROGRESSIVE LYCEUM.

Appropriate exercises of an attractive and varied character in honor of the day were given in the Children's Lyceum under direction of Mrs. L. Mathews, the conductor, consisting principally of declamations and musical selections, vocal and instrumental. The children acquitted themselves very creditably, and an enjoyable time was had by all present.

MRS. FOYE'S MEDIUMS' JUBILEE.

A "Mediums' Jubilee," in commemoration of the anniversary, under the auspices of Mrs. Ada Foy, was held at Washington Hall on Sunday evening, the 27th. After brief explanatory remarks by Mrs. Foy, Mr. M. J. Hendee delivered an address upon the origin and history, truths and beauties of Spiritualism. Judge Smith gave a short address on Bible Spiritualism, and Mrs. Amanda Wiggin followed in denunciation of the proposed new charter, owing to its unjust discrimination against mediums. Mrs. M. A. Ellis spoke of the elevating moral tendencies of Spiritualism, concluding with a poem; after which the well known medium, Mrs. J. J. Whitney, narrated the circumstances attending her conversion to Spiritualism and her mediumistic development. After other brief addresses, the meeting closed with one of Mrs. Foy's "sacred dances." Among the communications received were one in French and several in German, and as usual a large number of striking tests were given.

The "Jubilee" was continued by Mrs. Foy the following Sunday, April 3rd, at the same time and place, the hall being completely filled. After a few remarks by Mrs. Foy, Mrs. J. Schlesinger read an essay on "Spiritualism as taught during the past thirty-nine years." It was a concise history of the wonderful strides made by the new religion since its inception in 1848. Judge Swift, with mingled humor and pathos, contrasted the difference in treatment of the Spiritualists of old and those of to-day. Following this Mrs. Lina Crews Smith, a recently developed medium, rendered a piano selection. The young lady is said to play automatically, and without being acquainted with a note of music is enabled to render the most difficult pieces in an exceptionally brilliant manner. The meeting terminated with the usual séance of Mrs. Foy.

THE PROGRESSIVE SPIRITUALISTS.

The Society of Progressive Spiritualists began its anniversary exercises on Thursday afternoon at Scottish Hall. The walls, gallery and stage were adorned with numerous pictures said to have been produced under spirit directions, and profuse floral decorations, streamers, etc., also graced the room. The *Examiner* remarks as follows concerning the spirit pictures: "Among the paintings with which the front of the gallery was decorated were several portraits of well known mediums, lecturers, etc., including an excellent life-size picture of Mrs. Watson, the inspirational speaker, whose pleasant and kindly face called forth frequent appreciative remarks from the many present with whom she is personally acquainted. The art collection also included several views supposed to represent scenes in the Spirit-world, as well as a number of paintings of some of those beings who are supposed to inhabit the celestial sphere. All were noticeable for beauty of conception and a more than usual degree of skill in execution."

After an invocation by Mrs. E. F. McKinley, marked by much poetic imagery of thought and expression, Dr. Peet opened the conference with an original poem descriptive of the inauguration of spiritual phenomena at Rochester 39 years ago. He was followed by Mrs. Hendee, who said that this was a day which all should revere, and from which Spiritualists should date the beginning of new and noble resolves in the way of study and investigation. It was necessary that all should persevere. Spiritualism wants no mockery in its religion, but sincere and earnest work.

Some one will think ill of you if you identify yourself with Spiritualism. Friends, can you eat or sleep or breathe for another? You cannot. Then learn, too, to live for yourselves. Spiritualism is life,—a nobler life. It promises to save you. Then cling to it regardless of all its petty trifles of artificial life and society. We know that we have been tabooed. We have been called free-lovers, and all that. But we have risen above it. We have gone forward, for the angels are with us and our cause is the truth.

A Thompson of Philadelphia followed. He began by saying: What has Spiritualism produced in the past thirty-nine years? What has it done for its believers? Has it made them ignorant or immoral? I answer for one that it has made me a better man. Do you find Spiritualists in State prisons for theft and robbery? Statistics show that there are few such cases indeed. Therefore, we say that Spiritualism is a great and a noble religion, one that we should love and that we do love.

My friends, our loved ones do not come back simply to give raps, tip tables and all that. They come back to make us Spiritualists, to teach us to be just and righteous to ourselves and our fellowmen. If this is immorality, then I have become immoral. If it is wrong to believe that one must answer for his own deeds and work out his own salvation, then I have been taught to go wrong. Mrs. E. F. McKinley next read an original poem, "The Birth of Modern Spiritualism," and Mrs. Julia Schlesinger followed with another original poem and an essay, both devoted to the first manifestations of spirit phenomena. There is now not a portion of the civilized world, the writer claimed, where the existence of Spiritualism and its great truth are not recognized, and its influence for good acknowledged and appreciated. All the great discoveries of the world were attributed to the inhabitants of the Spirit-world, acting upon the minds of living men, even though the latter were utterly unconscious of this supernatural aid. It was thus with Columbus, voyaging in search of a new world; with Benjamin Franklin, drawing the lightning from the cloud; and with James Watt, obtaining the idea for his steam engine, as he thought merely from the alternate lifting and falling of the kettle lid.

Mrs. Smith (nee Crews) the musical medium, next played a number of inspirational piano selections, which were received with much applause, several encores being insisted upon.

The various pictures which hung about the walls, as well as a number of smaller views, all said to have been executed with the aid of artists long since passed to the Spirit-world, were then made the subject of explanatory remarks by President Wilson. Among the portraits were twelve grouped and representing the Apostles, and another the "Woman of Endor," whom Mr. Wilson said the clergy were so fond of styling the "Witch of Endor," without warrant from Biblical writings. By Spiritualists she will be considered as one of the first among mediums.

Another picture represented the head and bust, life size, of a beautiful woman, said to be the Empress Josephine, the wife of the great Napoleon, and said to have been executed entirely by spirit workers, no human hand having touched it.

A number of choice vocal selections were interstrewed between the speeches and poems, rendered by J. H. Maguire, Mrs. Fannie E. Cressy and Mrs. Jennie Clark.

In the evening at 8 o'clock a long and varied programme was carried out, consisting of recitations, songs, dances, violin solos, ventriloquism, banjo duets, etc., at the termination of which the floor was cleared and dancing was indulged in till a late hour.

A continuation of the anniversary exercises, under the auspices of the Progressive Spiritualists Society, was held at Washington Hall, Sunday afternoon, April 3d. The President, H. C. Wilson, called the attention of the audience to an inspirational picture by Mrs. Levy of this city, emblematic of the grand features of Spiritualism, which was hanging on the wall in the rear of the platform.

War was depicted, Peace pointing to Justice on her left, and further on was to be seen the scroll emblematic of learning and wisdom and intelligence. The cottage of the Fox girls was represented with a host of ministering angels hovering about the threshold. Then came Hope, then the medium with her attendant spirit giving communication from the Spirit-world. Then came and then the death-bed scene, or, as Spiritualism terms it, the birth of the spirit into the spirit life. The guardian angel of the departed spirit was seen decking the bier with choicest flowers. The spirit form is being met by the carrier-dove, and further on the welcoming angel and beyond the golden gates ajar,—the final abode of the spirit world. No number of spheres was represented in the picture, explained the speaker, because Spiritualism believed that the spheres were countless.

Judge Collins was the first speaker. Mediums, he claimed, had demonstrated to the world that there was another life. The mission of Spiritualism was to demonstrate that this is a beautiful world. But the church has had the domination of the human mind for centuries, and she has endeavored all this time to impress upon man that this world was a vale of tears, and no happiness to be had until the hereafter. But Spiritualism says, if we are good and wise, the kingdom of heaven can be built right here at once. Spiritualism has done away with the "sweet-by-and-by" and the "other side of Jordan" and teaches us that happiness is to be had on this side. The world is what we make it.

The speaker then referred at length to the manner in which children should be brought up. He counseled kindness on all occasions. He said: "If I could only impress on the minds of the people that children can be brought up in kindness! Spiritualism teaches that every man, woman and child does that which his conditions force him to do, and each one of us can influence the settings of these conditions if we only try."

Spiritualism teaches us to lift ourselves up higher and higher. We are now in the lowest grade, but we shall rise to the highest, growing better and better. This question is so grand that it ought to be made a special subject from Sunday to Sunday, to show what it can and does do for mankind.

Mrs. Thompson said that mortals did not yet know how much benefit could be derived from spirit intercourse. She claimed that Spiritualism had broken the chains of superstition; it had shown God, not as a personality but as a sweet and beneficent spirituality; it was bringing man nearer to God, making him more intimate,—breaking down the bars that had heretofore kept him so far away from the Creator. Do not forget that every one of you has in the Spirit-world some friend who is watching over you, who is trying to lead you into a higher and nobler existence. Always remember that there is some one waiting by your side trying to assist you. Always remember when sorrow is with you that there are those in spirit life who can help to bear your burden, and tell you of a better world.

P. G. Anderson said that, through Spiritualism, man has learned that he should make this life what it should be, and let the other life take care of itself. Spiritualism has taught him that he is responsible for the conditions by which he is surrounded; that he should make his home as calm, as beautiful, as peaceful as it well can be. It tells him that there are duties here to perform before we reach the other life; it teaches him to do his duty to his brother. Our duty is to ourselves here and now, and not to the future.

Mrs. Aitkin addressed the meeting briefly and said that Spiritualism taught charity to one another. She cared not for ridicule, for she knew that the time would come when the merits of Spiritualism would be proclaimed to all. Always remember that the man who does not take care of his own interests cannot be of any use to his neighbor. She then described several spirit forms seen by her in the audience.

Mrs. Miller followed in an impassioned address on the power of the press, and the abuse of its power by many journals.

Mr. Reid then delivered an interesting and suggestive address on the growth of Spiritualism, and the meeting closed with the singing of "The Sweet By and By."

There are 80,000 women farmers in Ireland.

In South America the ladies have a custom of throwing valuable fans upon the stage instead of bouquets.

A woman in Ohio eats nothing but pie. She has not tasted meat, bread, or vegetables for sixteen years.

Two ladies in the New York School Board voted against each other on the question of firing a teacher for slapping a pupil.

In Ontario all single women and widows with the proper qualifications can vote, and that is one reason why all the municipal officers in that province are such sweet-mannered, go-home-at-six and wear-slippers kind of men.

A KEEN OBSERVER IN MEXICO.

Dr. N. B. Wolfe, of Cincinnati, author of that interesting book, "Startling Facts in Modern Spiritualism," and an occasional contributor to the *JOURNAL*, is travelling in Mexico, and as usual takes in all there is to see. The *Times-Star* of Cincinnati, publishes a letter from him dated at the City of Mexico, March 25th. Below is a part of it:

I am now in the City of Mexico and have been here several days. It is a strange and impressive city, unlike any other I have ever seen, though in some respects it resembles Havana.

In contrast with Cincinnati, Mexico was more than two hundred years old when Cincinnati was born. It had flourished and begun to fade into "the sere and yellow leaf" before the Queen City had opened its eyes in life. It is now in a condition of decay, dying from dry rot. In the prime of its life, all Mexico erected shrines and built altars under the inspiration of a faith. History is to be believed thousands of her citizens were offered as sacrifices to satisfy the desire of her Dely for blood! This was particularly true of Aztec Mexico. Since the Spanish conquest Mexico has turned its attention to the industries of prayer and bull fights, and has as much reputation for these as has Cincinnati for lager beer and empty.

The City of Mexico contains about the same number of human souls as Cincinnati.

The traveler from the North, who keeps his eyes open, can not fail to learn from a visit to any part of Mexico Christ was put to death on a cross about 1853 years ago! Many people born and reared in Cincinnati do not seem to know this fact, or, if they do, do not seem to care. A visit to Mexico would quicken their comprehension and stimulate their moral impulses. Engraved and carved images of the Reformer of Nazareth are displayed everywhere. Shrines and "sacred edifices" are as plentiful here as are saloons in Cincinnati. They are venerated for their age and history has forgot their origin. Bell music fills the air all day long, and thousands obey the metal call to prayer. I have visited fifty "sacred edifices" in Mexico, and without exception find their walls decorated with paintings of saints, Jesus and the holy martyrs.

The Cathedral of Mexico is a great picture gallery. Its ornamentation, its costly altars, and its amplitude give to it a character for grandeur without its equal—certainly a superior—in any church in America. While making my round of admiration in this palace of art, a policeman of the place, noticing I was a stranger and heretic, too, pointing to several pictures on the wall's said in an undertone and with a somewhat pious accent, that the most of these holy pictures were painted by the old masters, which I readily believed, as they had the stamp or age upon them, but when he pointed to the most sacred picture of all, the "Resurrection of Christ from the Tomb," and said that "it was miraculously painted by God himself," I felt I had no right to swallow that chestnut, and, forgetting I was surrounded by a cloud of sacred images and witnesses, I asserted my unbelief by bluntly telling him that I lied.

The devotee turned up his eyes as if I had desecrated the place and said something horrible. He crossed his hands over his breast, and, with bowed head, began to pray, perhaps for my annihilation. Quies sabbé?

In Mexico Sunday is a holiday to all but the peon and the burro. "They sweat and fardils bear" the same as on any other day. Shops do business without distinction of the day. Bull pens and cock pits flourish. Last Sunday there were 27,000 spectators at the bull fight and only four animals were slain. As I had witnessed the killing of bulls, horses and a banderillas in the bull ring at Aguas Calientes, I did not care to attend this one, so I accepted a seat in Judge Manning's carriage to visit with his family the National Palace and Castle of Chapultepec.

We entered the court of the palace at 10 o'clock in the morning, and were received by a guard militia, by order of Gen. Ag. Fradillo, governor of the palace. From this guard was detailed an escort or guard to direct our footsteps through "the halls of the Montezumas!" These are, so to speak, on the second floor of the building. The palace building occupies a square, as large as the main plaza of the city. Ascending the great stairway, we passed through several carpeted and furnished rooms, when we entered the great reception hall. In this hall State receptions are held, and as Judge Manning had quite recently passed through such a diplomatic ordeal as Minister of the United States to Mexico, he gave us a graphic description of the formula. The hall is 500 feet in length and 100 feet wide. The President and his Cabinet sit on the elevated platform at one end. At the other end is the magnificent heavy velvet hanging on which is worked in bullion the coat-of-arms of Mexico. Along the walls of this great hall are displayed full-sized portraits of historical Mexicans. Prominent among them Friar Hidalgo, rated the Washington of Mexico, occupies a distinguished position. He it was who aroused the Mexicans to strike for their independence from Spain, and who led this country out of Castilian political bondage. The portrait of Washington has a prominent position in this galaxy of great men, and he is the only one so honored who is not "native and to the manner born." The hall is large enough for the free exercise of 10,000 people.

From this famous hall we were conducted through President Diaz's official apartments and those of the secretaries. They are fitted up with elegance and all modern conveniences, including telephones, telegraphs, etc. Here are displayed many costly ornaments with Maximilian's coat-of-arms engraved upon them. We next descended into the private Botanical Gardens of the palace, filled with rare native and exotic plants; among the latter the celebrated Tepalcuilli Sochitl of the Aztecs, a plant whose flower contains inside a well formed floral hand. After spending two hours feasting our eyes on strange sights we made a bow in Spanish to the escort and drove back to the Hotel del Jardin.

A first-class hotel in the city of Mexico don't stand for much. The Hotel del Jardin is rated first-class—perhaps the best in city, and yet its table supplies are so poor that Northern people hurried to get away from it on that account. From the habit of flavoring every cooked thing with garlic and red pepper the sense of taste becomes so vitiated or controlled by these condiments that all things eaten taste of them, even an egg, which you may have testified to from ocular demonstrations as being fresh, smells of garlic when the shell is removed. It is impossible for Northern people to maintain good health on Mexican food. If the odor of garlic will penetrate an egg shell, fancy how it will affect an unwashed Mexican!

After dinner we rested an hour or two when we again took seats in Judge Manning's carriage and drove along the fashionable Alameda leading to the castle of Chapultepec.

tope. We passed the bronze colossal statue of Columbus and Charles the IV, the latter equestrian in iron; also the famous aqueduct. The paseo was thronged with carriages going to the bull fight, while the sidewalks were crowded with pedestrians. About music stands hundreds were congregated to hear the bands play. As we passed under the aqueduct fields of the maguay plant and sweet-scented clover greeted our senses. We then entered the cypress shady road leading up the hill, past the Cadet Monument, to the gates of the Castle. Here we delivered our pass to an orderly, who carried it to the governor in charge, who had been apprised of our coming. In a few minutes he appeared in person and greeted the United States Minister with a cordial handshake. We were then introduced to His Excellency and passed over the campus, where several hundred cadets saluted us as a military institute similar to our West Point, and has about three hundred youths in training, who represent some of the best families of Mexico.

Following the Governor, we were taken through all parts of the Castle, Mr. Butler, the Secretary of Legation, acting as interpreter. The castle has recently been fitted up in a style for surpassing our "White House" as a home for the President of the Republic. President Diaz is making preparations to take possession of it very soon. The furniture and paintings here shadow those of the palace, but it is said that all this magnificence is owing to the genius and liberality of Maximilian. The flat roof of the castle is covered with a flower garden and growing trees. Fountains play here as they do at the base of the hill. The views from this roof are of surpassing beauty and grandeur. We stand on a high hill, in the middle of a plain whose diameter is not less than fifty miles. The valley is lovely to look upon. Checked with houses and farms and feeding herds, no post has power to paint it in word-colors more lovely than it is, skirted by mountains whose heads are enveloped in clouds or wreathed in snow. From this point the crater of Popocatepetl is distinctly seen, high above all its compeers, painted in glory colors by the setting sun.

To the west, at a short distance, is seen the historic battle ground of "Molina del Rey," to the east the City of Mexico and the lake beyond.

Here on this historic roof Maximilian and his wife were wont to sit and talk of their old home and new surroundings. In that little room Carlotta sat and thrummed her guitar and sang her songs of home and early love, while her imperial spouse gave himself up to execution at Queretaro and his wife to an insane asylum at home. N. B. WOLFE.

Woman and the Household.

BY HESTER M. POOLE.
(106 West 29th Street, New York.)

OUTSIDE.

Outside a boundless world we stand,
A little while to work and wait,
Till, one by one, the Unknown Hand
Shall lead us through the mystic gate.

Outside a world so wonderful,
We groping mortals cannot guess
How far from our faintest dreams
It lies in strange, rare loveliness.

Outside a world forever near,
Divided by a breath, we walk;
And sometimes, in rare silences,
We catch its faint, sweet angel talk.

And sometimes, when the day is gone,
Or when the night, with falling stars,
Whispers of dawn, we feel soft hands
Outstretching o'er the golden bars.

Yet dim and vague these visions are,
Of scenes the spirit's eye doth see,
Like misty sails that fill and fade—
That fill and fade far out at sea.

—Anon.

The Princess of Wales has become patroness of a Sailors' Temperance Home and given quite a sum of money to aid in the erection of a new building.

Mrs. E. S. Boyd, the first woman who ever served on a jury, was present at the last convention of the W. C. T. U. She is President of the Wyoming Territory Union.

The State Girls' School Board of Stockholm, the Capital of Sweden, is made up of two women and four men. This is the greatest advance made in modern schools in Scandinavia.

In Rome, a young lady doctor, Miss Maria Farne, has been appointed by the Queen to be her own physician. The Queen is very intelligent, and looks with favor on the movement for improving the industrial condition of women. (If she had more authority and were not restrained by the constitution, the Queen of Italy could and would do an immense deal for women. So says a letter from the Old World.)

Miss Catharine L. Wolfe, who lately passed to the higher life from her home in New York City, was the richest single woman in the United States; a devoted Episcopalian, she gave freely in the direction of her church and to objects which her pastor recommended.

These objects of benevolence included the High School for girls at Denver, Colorado; a fund for the college of the Sisters of Bethany, a diocesan school for girls at Topeka, Kan.; to the Sheltering Arms at Manhattanville, and she gave a plot of valuable ground on which to build a home for incurables. She built a new boys' lodging house in New York, and spent large sums for the Museum of Natural History, and in helping Grace Church. She did the best she knew how to do with what was entrusted to her keeping.

The W. C. T. U. of Georgia is assailing the abominable convict-lease system of that State, under which the convicts, divided into gangs, are leased to contractors for sixteen dollars a head per year. They are grossly overworked, underfed, and herded together, it is said, all ages and sexes, in kennels not fit for dogs. The ladies are petitioning the Legislature to provide for a separation of the female convicts and minors from the grown males, and for other much needed improvements.

No better argument for woman suffrage can be adduced. It is perfectly evident to any unprejudiced mind, that each sex should specially look after the welfare of the degraded of its own kind. Such facts as these disgrace our civilization and Christianity.

A new edition of Woman in Sacred Song is enriched with many new poems. The author, Mrs. G. C. Smith of Springfield, Ill., has gone deeply into debt to publish this large book of nine hundred pages, and needs to be helped by purchasers. It is a noble monument to the work of women, and is, also, the only large, adequate collection of poetry by women. Address simply as above. The price of the work is four dollars, the express charges of twenty-five cents can be paid at the end of the route.

A lady writing from Texas to the JOURNAL, says of society there: "It is terrible to see here so little progress in the inner life. What is worth working for but the future life? I see those about me living as if to-day had no end, laying up no stores of thought and information for old age, and what will it be when there is nothing intellectual to fall back upon? I see white hairs without honor, and the follies of youth prolonged into middle age. Contempt and neglect is the portion meted out to the aged on the part of the young. What will be the portion meted out to those in turn, when their feet are in the vale of years? I proposed, not long ago, that a society should be gotten up for the prevention of cruelty to fathers mothers and grandparents. Is it so in your part of the country? I think the Hebrews, of all Americans, treat theirs more satisfactorily than any other religionists. If we could show the young people of this land the horror with which they are looked at in Europe, it might be a good modifying influence. American political institutions, and educational also, are desirable, but, certainly, not our kind of filial duty and respectful manners to elders."

This friend and correspondent of the JOURNAL would find, at the North, a less marked want of respect than she describes, but still a great and deplorable deficiency.

This defect is greatly visible among the fashionable and the wealthy. Young women rule over their parents or treat them with disdain. Crude, unintelligent, conceited girls and boys take the reins into their own hands and work their will, intent only upon having "a good time." Youths revert to their father as "the governor," "the old man," and girls flirt and flout in the face of the meek mother whose existence is devoted to attendance upon her unpromising progeny.

The city streets and village walks are full of such; the picture is not overdrawn. Gentleness, self-sacrifice, discipline and modesty is an old story among girls reared in this liberty, and boys run into vice and become notorious.

This license given to youth is an American habit. Of course there are natures so sweet that nothing can spoil them, but the majority fail to secure that training which will make them wise and noble men and women.

Whose is the fault? The parents' of course. Because Puritanic repression is bad, they content themselves with the opposite extreme. Humored in every freak, petty tyrants grow in every thing but grace as they grow in years. Disrespectful to their elders, undisciplined, impatient with the proper restraints of home, they end their careers as fast men and women.

Spiritual philosophy teaches a better way. Love should study the effect of indulgence upon the child. We dwell too much in the transitory; too little in the permanent. "What will be the best thing for my darling ten years from now—twenty years, what will best promote its physical, mental and spiritual unfolding in the long run?—not what does it crave to-day," is the wise parent's thought.

This involves care and self-denial on the part of the parent. How can parents give what they have not? The seed of self-indulgence grows bitter fruit for after years, and unwise parents cause misery for themselves and their children.

CHARACTERISTICS OF ONE LIFE.

A Brief Study of Lincoln.

A great idea, a sublime purpose, slowly taking form, through years, possibly centuries, suddenly possesses an individual and stands forth incarnate. This individual is then the concrete expression of the best intuitions and highest aspirations of his time. Through him the ideal becomes real, and fresh impetus quickens humanity's pace toward the good. The influence of such an individual is incalculable. The memory of his character is potent with uplifting force; the more potent in that he has but exemplified some of the grand possibilities of human effort.

Seventy-eight years ago, on a barren, desolate farm, in a mean hovel, was born one who within a life of fifty-six years was to reach the pinnacle of fame, with a stroke of his pen free millions of fellow men, and finally baptize liberty with a martyr's blood. Born in obscurity, raised in poverty, living among illiterate, simple-minded people, neither origin nor environment could check his progress. Possessed, by a great moral purpose, whose object he could not see and whose impulses in early years he only vaguely understood, he met the experiences best calculated to make of him in his maturity a representative of the people.

It has been truly said: "Lincoln was the incarnation of modern democracy." Honest, self-reliant, ambitious in a noble way, of no imagination, depending wholly upon reason, discreet, cautious, patient, persistent, simple in habits, indifferent to the modern accessories of genteel living, and ever overshadowed by the belief that fate had marked him for some great end, he moved quietly forward, toward the, to him, inevitable.

Life at Springfield in the early years of his professional career brought him into contact with a little company of remarkably strong men, all of whom have left their impress on the history of the nation. With such companions and friends, Lincoln grew in experience and in the confidence of those who help to mold public affairs. Being neither polished, brilliant, dashing nor reckless, preferring to wait upon the will of the people rather than to get in advance of public sentiment, he was not a man whose personality would stand out conspicuously before the country in "the piping times of peace." His unsuccessful contest with Douglas was his first public introduction to the attention of the country, and made possible his nomination for the presidency.

There is on exhibition in Chicago an extensive collection of relics of Lincoln, and the visitor who knows nothing of him these relics may seem uninteresting, even contemptible. But this is not the case with all. Fortunately for the young people of to-day, there are yet living some of his personal friends, and especially his law partner and life-long friend, Herndon. A visit under the guidance of such a man, is a very different thing. A quiet hour spent in this room with one who knew him as no other man ever did, gives us a more vivid conception of one whom we have always been taught to reverence, than could be attained from months of study. The otherwise commonplace furniture seems imbued with Lincoln's personality; and it is next to having known personally the great man.

We almost felt for the time as though the tall, ungainly form of Lincoln sat there in the old hickory chair, in which he was seated when first informed of his nomination for the presidency, his kindly gaze encouraging us in the quest for knowledge of his life and character. As we listened to the story of his honest, plain-spoken old companion, and heard him tell with faltering voice and moist eyes some of the unwritten history of Lin-

coln's greatness in small things, his wonderful fortitude, his simplicity, magnanimity and nobleness, as well as his weaknesses, we were filled with love and admiration for the man who was the representative of all that is best in American democracy.

It seems to me that the traits essential to a noble life are more clearly defined, more fully within our immediate view, than had Lincoln never lived; that the influence for good of this astute, magnanimous man of the people has furnished fresh incentive to the world for noble doing, and especially to the youth of his own country. G. M. B. Ann Arbor, Mich.

The True Status of the Mrs. Wells "Exposure."

To the Editor of the Religio-Philosophical Journal:

We are all indebted to Mr. Tice for his judicious official action when chosen as one of the judges at the claimed materialization séance of Mrs. Wells. His promptness made it evident beyond all question that Mrs. Wells was not in the compartment where she had professed to be and where all her friends previously claimed she was; also that she was in another compartment, in which she claimed previously that she was not and could not be found. Herein all parties agree. "Fraud-hunters" and Wells's supporters are one herein. This involves deception by some one, either Mrs. W. or her claimed "guides." The matter is resolved down to deciding what party is it who is responsible for the deception for assuring the public that Mrs. W. was in one fraud-proof compartment during the whole séance when such is now admitted by all to have been untrue. Who is responsible? Is the question.

The burden of proof lies with those who claim that the spirits put Mrs. Wells where she did not know that she was; that they put her in the compartment where she claimed always (previously to Mr. Tice's valuable demonstration) that she was not. That is claimed no longer. Now, let our friends, Judge Gross and others, who gave the pleasant "reception" to Mrs. W., demonstrate to the world that the deception was practiced without the knowledge of Mrs. W. It is in order now for them to demonstrate Mrs. W. to have been the victim of spirit power when she was found to be in the wrong compartment. All will agree that spirits possess the power necessary to have magnetized and psychographed her. The question is, Did they? Mrs. Wells's claim now is that they did. True, she asserts it. But she is a poor witness. She has to admit she was mistaken (deceived) in saying that the exhibition was "materialization." She probably is "mistaken" now, and her friends must do more than merely assert it to have been "Transfiguration."

If they fail to establish clearly that it was "transfiguration" superinduced by a higher power, it leaves Mrs. Wells in the predicament of having the appearance of wilfully misleading her hosts, Mr. and Mrs. Newton, all the spectators who have ever attended her séances, including themselves, her present supporters. Where is the demonstration that it was "transfiguration"? Her friends must demonstrate. BRONSON MURRAY.

New Books Received.

THE MYSTERY OF THE AGES Contained in the Secret Doctrine of all Religions. By Maria Countess of Calchovet, Duchesse De Pomar. London: C. H. Wallace. Price, \$3.00.

AN ADDRESS UPON THE SUBJECT OF SELF-CONTROL AND Temperance in all Things. By E. B. Widdo. Price, 25 cents.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, April 23, 1887.

"Perils of False Brethren."

In every great cause there are false brethren, men who seek out, and make use of any noble movement of the human mind for the promotion of their personal ends. Some of these have a degree of faith and interest in the theory they thus use, while others care nothing about it. They are alike, however, in practical energy, both making the principle and common faith merely a stalking horse for their own advantage. These always affect to believe that all men are like themselves, and some excellent people, when smarting under the sting of some experienced wrong, will often say, in their haste, "All men are liars, and otherwise dishonest." This becomes a pretext for those who are so disposed.

False methods are the natural resort of fraudulent intent. They who are not intent on science or the public good, must appeal in the most striking possible way to the senses, to public curiosity, and endeavor to take advantage of the weakness of human nature. Their "enterprise," "gifts" and "inspiration" have their reward. The extended excitement about their methods is interpreted as a proof of the great interest they are awakening on the main question. They will claim large credit for their work as effective promoters of the great cause. Under this cover they pursue with, perhaps, a loud success, a career of doubtful integrity or conscious fraud. Many people are deceived; some are paralyzed with amazement, while others are silent from prudence. A few raise a clear and firm protest, and these are accused of assailing the saints of the spiritual temple, as being concealed enemies of the cause, who, under the pretext of pruning, are aiming to kill the fruitful tree.

One of the most familiar pleas set up in palliation of the course of known frauds is, that they excite attention and stimulate to investigation and discussion, so that Spiritualism becomes advertised and better known and understood, both in its possible good and evil, and its adherents multiplied. In this there is just enough truth to spread very thin over an extensive lie. It insinuates the most abominable ideas, and is an entire perversion of the most sacred principles. It implies that one is to wink at falsehood and imposture, or smile upon them as the apostles of Spiritualism. If this is the way to view them, then one must infer that Spiritualism itself is adequately represented by them, and that they are worthy of each other. This is the way the world will reasonably think.

Rottenness can do good only by hastening its own extinction, not by its preservation and propagation. Conscious of this, and that all brave, honest men will endeavor to do them justice, the deadly thing for them, these embodiments of rot will conspire to sweep away the influence of those who will not be accessory to the crime of perverting truth in the great name of Spiritualism.

As to the alleged good which accrues from these iniquities, whence comes it? Chiefly from the opposition raised by moral intelligence and conviction. This commands respect as well as attention. It compels the public to see that the larger body of Spiritualists have an honest purpose, and will endure no pretense or deception; that they are anxious for the truth, and yet confident in its power, and feel it needs no disguises or false aids. Convictions cherished by such men wear the public aspect of dignity and persuasion, and make an effective call to respectful inquiry. It is only through this law of opposition that these frauds help on the good cause. As to the fools they beguile, they are no gain whatever anywhere except to the pockets which ought to be stripped. They can bring nothing to the cause which is worth having. On the other hand, if opposi-

ture is not duly and zealously watched, perused and exposed, the whole fraternity would be not unjustly branded as void of moral principle; and such a course on our part would certainly soon divert us of every spark of honor, virtue and manly, healthy power.

We have always been thoroughly convinced that Spiritualism presents the grandest line of research yet open to man, whether it be contemplated in relation to science and philosophy, or of morals, religion and future destiny. We have, therefore, given to it our chief attention, and devoted to it whatever talent and resources we have had at command. We have labored to see Spiritualism exalted and refined; to see its just claims well vindicated, and to see it command the general homage both for its evidences and its manifest healthy influence. We have, hence, been jealous of charlatans and pretenders; and we are uncompromisingly opposed to methods which are essentially unscientific.

Russia and Nihilism.

As in no other age of the world, this, universally, is an age of unrest, disruption and growth. As if it were the spring-time of the nations as of the year, there is a pushing upward and outward of the underlying life forces, that bud or blossom in too many forms to be enumerated. Through theories, speculations, revolts against conventionalism, inventions and discoveries, man works incessantly, and, oftentimes with an extravagance which at least the spiritual philosopher can understand. They who are drunk with the wine of the spirit seldom realize their own condition.

Russia, the most conservative of all nations, has imbibed of the same fountain, and the unrest is deep down in the heart of her oppressed millions. The reformation has begun in the higher classes; the great mass of toilers have been from the beginning of national life, held like slaves. Drilled into passive submission, their thinking is done for them by those of a higher grade of intelligence, those less oppressed, who yet feel the claim of universal brotherhood. Reforms are demanded in the very foundations of the government, and the changes which have already taken place are marvellous, when the tyranny of Russian potentates is considered. These changes are, in the true sense of the words, spiritual reformations, and the spiritual causes of uprising are still at work.

The emancipation of the serfs during the reign of the Czar Alexander is the chief result of this awakening. Alarmed by the outburst of joy with which this great reform, and others, like local self-government for cities and towns, were received, the Emperor sought to turn upon his steps and began a reactionary policy which made him more unpopular than if he had not attempted to loosen the shackles. Disappointed and embittered by a retrograde policy where they had been led to expect so much, the ardent lovers of liberty in Russia turned upon their Emperor and his tragic death was the result. Hardly less tragic is the life of the present Emperor. Threatened on all sides, hedged in with terror, the tool of spies and traitors, no more wretched life can be imagined than that led by the head of sixty millions of people. In terror "lies the head that wears the crown," fitful is his slumber and portentous and awful his dreams. Better the knout, the exile to Siberia, death itself, than such a tortured existence.

The Nihilists, to whom every plot to assassinate, is attributed, received their name a quarter of a century since at the hand of the novelist, Tourgenieff. The name was first applied to a class of young people of both sexes who delighted in things odd and new. They were as eccentric as they were harmless and delighted in all kinds of original opinions. Books upon philosophical subjects had been prohibited in Russia during the reign of the Emperor Nicholas, some of the most important being considered worth their weight in gold. The embargo was removed upon the accession of Alexander, and their contents were received with undue veneration. The number of students in each university from being restricted to three hundred as aforesaid, reached a thousand or more, and these ardent young men had imbibed all too freely of the opinions of Voltaire and Rousseau.

Just at this time when the train was laid ready for the spark, a political refugee in London, Herzen by name, fired the mine. The *Kolokol* or *Bell*, a revolutionary journal issued by him, had an enormous circulation in Russia, and this journal became the foundation of nihilism. Herzen was a believer in the Hegelian philosophy and, of course, a radical. He believed that the leading idea of the Russian nation, that by means of which it should attain development, was the Commune. This word then so harmless, now so much dreaded, applied to the local form of self-government to which the peasantry have been accustomed from time immemorial. Now, Herzen and his coadjutors began to assert that all the civilization of Europe having become effete must be swept off the face of the earth and communism take its place. And it became a part of their creed that whatever existed must be destroyed to make way for the new order.

At first mere theorists in philosophy, the Nihilists developed into socialism. Herzen's organ, *The Bell*, died a natural death, but incendiary pamphlets and documents appeared by the million, published no one knew where, and scattered no one knew how. Persecution produced its usual effect; persons were drawn within the pale of Nihilism, who otherwise would never have thought of joining. The worst passions of human nature were aroused,

and harmless Nihilists and Socialists blossomed into full-grown revolutionists, terrorists and anarchists. The blood-thirsty, reckless and violent joined them, scattering to other countries to establish anew their engines of demoralization and destruction.

Many of the number deserve a better name and destiny. They have seen or felt bitter injustice, horrible oppression, terrible wrongs. In Russia they help to fasten the fetters upon their countrymen banished to Siberia, by affording excuse for the brutal exercise of autocratic power. Such excesses react upon those who commit them, and delay the promised day of regeneration and relief.

But the true spirit of liberty is unquenched and unquenchable. All who are subject to spiritual influx are its lovers, and the Russians are no exceptions to this blessed gift. For Spiritualism is at work among these people. As Mr. G. D. Home, himself a Russian by birth, says in a late JOURNAL:

The educated class in Russia is very spiritualistic in its belief. A great many superstitious of the less educated portion of their countrymen are believed in by them. A very great number, more than is generally imagined are Spiritualists, stanch and true, very many being well developed mediums. The Greek church is full of records of the "miracles" of its saints and "wonder-doers." Russian history is full of instances of spiritual intercourse. Every page has legends and traditions.

If these and other moderate radicals can gather power to stem the wild and senseless rage of the anarchists, and "make haste slowly," the dawn of a better day for Russia is near at hand. Otherwise the genius of progressive civilization will be forced to wade through agonies of fire and bloodshed before the white banner of peace shall stream from the citadels of regenerated Russia.

Pulpit, Politics and Poison vs. Woman Suffrage.

The noble women who devote their time and talents to the enfranchisement of their sex, find arrayed against them a strange and incongruous combination. The pulpit and the partisan press, with honorable exceptions, either openly or covertly oppose woman suffrage. Preachers and politicians together could not long withstand the contest were they not re-enforced by the immense army of poison vendors and consumers. The last quarterly report of the Chief of the Bureau of Statistics says that the present average expenditure for malt and spirituous liquors and beer at retail in this country is \$700,000,000, costing the retailers \$300,000,000. This vast interest is in its own behalf violently opposed to woman suffrage; and as a leading factor in party politics it largely controls, directly or indirectly, both the leading political parties. Tradition, conservatism, bigotry and selfishness combine to array the great body of the clergy against woman in this contest for her rights.

Venial newspapers of opposing political parties pool their issues and join with moss-back ministers and doggy keepers in misrepresenting women and woman suffrage. It should, in justice to the clergy as a body be admitted that they are gradually becoming reconciled to what they see is inevitable, just as they experienced a change of heart not so very long ago when it became apparent that slavery was doomed.

There is a courageous minority in the clerical ranks which boldly advocates woman suffrage, strictly on its merits and not as a matter of policy. There is a still larger number of them who see in woman suffrage a powerful ally in the warfare against intemperance, and favor it for this reason and not because of its justice to the sex. And here lies the peril of the issue. Those who are laboring in behalf of the ballot for woman must adhere rigidly to the main issue; they must never be diverted from the main point by reasons of policy, temporary advantage, diplomacy or finesse. Let them stand squarely and firmly upon the demand for equal rights with man; and this as a matter of justice, not as a favor, nor because with the ballot in their hands woman can be utilized to advance any particular measure which seems in the interest of general reform. Religion, Tariff, Temperance and Labor, singly or collectively, are no part of the woman suffrage issue, and the leaders of the movement make a mistake and complicate the contest and delay victory whenever they for strategic reasons maneuver their forces for the purpose of making a diversion in favor of other issues that happen for the moment to have great local importance.

When called upon by the pulpit or the press to throw their moral support for some special purpose, let woman suffragists reply:

Give the women of America the ballot; place them on an equality with the negro, the anarchist, the rambler and the boddler in this respect; make them your equals in the work for reform and good government. Then you will have the right to demand our co-operation. The legal and moral responsibility now rests with you; without legal responsibility we disclaim moral obligations in these matters that; so tax your ability and overpower your efforts at betterment.

"M. A. (Oxon.)" says: "There is the question of double consciousness, to which scientific attention is being largely directed. Are there not more cases of duplex or multiplex personality than we dream of? Here, to illustrate my meaning, is Wm. A. Hammond contending in the *Forum* that mysterious disappearances are traceable in many cases to the dominance for a certain time of a second consciousness in the vanishing lady or gentleman."

Mrs. F. O. Hyzer may still be addressed at 405 First street, Baltimore, Maryland, she not yet having gone to Ohio.

Another Ross Roast.

On the last evening in January an attempt was made by some Boston amateurs to cook the Ross goose, but owing to their unfamiliarity with the game they only succeeded in scorching the feathers, thereby producing the usual odor which follows that process and attracting to the defense of the brood the old ganders who live on spirit offal and psychological camels and daily pray that their gullets may be enlarged. This flock of defenders flapped their wings industriously, hissed with diabolical skill and spit with characteristic vigor and venom, for the purpose of protecting in its primitive rottenness the delirium tremens factory from whence they had so regularly drawn their chief divilment and sustenance.

Long indulgence in adulterated aliment had wrought its sure effect, and these frequenters of the Boston materializing den fought for the proprietors with all the zeal that a confirmed inebriate exhibits in combating the suppression of his favorite doggery. As a consequence, the Ross shop reopened at the same old stand, with certificates vouching for the genuinely spiritual quality of the goods and the truly honest and innocent nature of its proprietors, from such old patrons as John Wetherbee, E. A. Brackett and others. The simple old organ grinder again worked the bellows and ground out his same old original compositions, and recognitions of spirits went on with accustomed regularity. Fresh advertisements appeared in the editorial and readings columns of the *Banner of Light*, and all was once more apparently safe and serene. The venerable reincarnation who controls the reading columns of the *Banner* once more took heart and once more was ready to vehemently affirm that Mrs. Ross was the very best instrument in Boston for the use of exorcists spirits in their exhibition of the highest form of spirit phenomena.

But the incompleteness of the January exposure had stimulated certain Boston Spiritualists, whose minds are still healthy and who hate fraud. They determined in the interests of Spiritualism, of honest mediums, and for the public good, that the Ross doggery should be warmed by so hot a fire and illuminated with a light so bright that its true inwardness would be revealed in colors so vivid and lasting that all the world—outside the insane asylum or the road to it—could have but one opinion. In other words, they proposed to demonstrate what they were morally certain was true, to-wit: That Ross, the ex-hack driver, and third husband of Hannah V., the diamond gatherer and intimate friend of Tripp the ex-milkman and present "Doctor," were falsely and for the purposes of gain claiming to give exhibitions of materialized spirits; that Charles and Hannah V. Ross were cheats and swindlers, playing a most despicable vocation and unfit for decent people to recognize or associate with.

Arrangements were quietly made with the police authorities, warrants were gotten out charging Mrs. Ross and her husband with obtaining money by a trick or device according to Chap. 203, section 65, of the Massachusetts Statutes, and placed in the hands of Lieut. Walker and Clerk Arbecam of police headquarters. On the afternoon of the 14th inst., these officers together with some of the Spiritualists who were in the secret, and a number of observers who knew nothing of what was likely to happen, sat down in the Ross parlors and the show began. The first exhibit, according to the Boston dailies, was an alleged spirit dressed in white which did a song and dance up to the first row of spectators' chairs and back to the cabinet, to the time of slow music. Several other forms appeared including the conventional Indian. Two female figures in white stepped out of the cabinet, one of them was that of a girl apparently fourteen or fifteen years old. One of the gentlemen in the circle was called for and after a critical examination returned to his seat, saying, "It is my daughter." Soon after a woman and two children, all in white, appeared and were interviewed and blessed by a gentleman from the circle. The fourteen-year old girl again appeared, and while talking with her, one of the investigators seized her in his arms and bodily carried her across the room. Bedlam now broke loose. Ross and his body guard assailed the exposers, the women screamed, and one Dr. Ayer had to have the twisters put on him by the police before he could be induced to give over the fight for Mrs. Ross. The worst struggle, however, is said to have been with Mrs. Ross. When found in the cabinet she was quite scantily clothed; her clothing was found on the floor of the cabinet. Being in light fighting trim, she made a fierce struggle for freedom and finally broke from the officers and ran down cellar, from whence she was brought back by the officers. One account says she was dressed only in her chemise during the fray.

The 14-year old girl dressed, surrounded by several ladies who were among the spectators; she positively refused to give any information concerning herself, and was finally allowed to go after being taken to the police station. Ross and his wife were taken to police headquarters and \$300 bail for each being called for, he returned to his home in charge of an officer and took the money out of his safe, which being duly deposited, the discomfited brace of villains were released. The girl when caught was clad in only a thin white skirt; she declared that she was never in the house before. The Rosses refused all information about the girl, very naturally. Upon searching the cabinet the officers found some ladies' boots, white and black corsets, a quantity of white muslin

netting, and an old broadcloth coat and vest.

Among the many letters received from Boston Spiritualists and others commenting on this complete exposure of the Rosses, the following is selected for publication, as it illustrates the attitude of a vast and intelligent body of earnest men and women who are looking hopefully to Spiritualism:

I herewith send you to-day's Boston Herald, in which you will see an account of another exposure of Mrs. Hannah V. Ross, and her arrest. I have no doubt but that long before this reaches you, you will have learned the fact, but as I wish to thank you most sincerely for your efforts to expose frauds and impostors in the mediumistic fold I drop this line and send the paper.

I am a minister of the Christian religion, and I fully believe in the teachings of Jesus as taught in the New Testament. I believe them to be pure, just, loving. I believe them to be adapted to all people and all time. I believe that the most precious truth of a future life is taught in that book, but I welcome with joy and hospitality any additional evidence of that fact. I detest with a detestation which no language can express the attempt to palm off upon loving but weak and credulous humbly rag tables and half-naked women for the materialized spirits of our dear departed ones.

Let the exposure go on. Let the men and women who have no power to doubt what these miserable impostors claim, be protected from the vile impositions until they can be developed into such mental conditions as to be able to "prove all things and hold fast to the good," as Paul teaches, and as common sense and safety demands. I am anxious to have evidence, but I want it to be such as will stand above suspicion and be incontrovertible, such as you evidently want the people to have.

Boston, Mass., Apr. 15th, 1887. WM. BRADLEY.

Land and Capital.

Last Sunday morning Mrs. C. K. Sherman's parlors on South Leavitt Street were filled with representative men and women who had gathered to meet Prof. W. T. Harris, editor of the *Journal of Speculative Philosophy*, and one of the pillars of the Concord Summer School of Philosophy. Prof. Harris has been in the West for three months, and on his way back to Concord kindly consented to stop over one train and give a parlor talk upon land and capital, a theme now claiming special attention. Among those present were seen a number of lawyers, doctors, editors and women known in literary circles, including a number who make pilgrimages to Concord and are well up in the various schools of philosophy.

As a matter of course, Prof. Harris handled his subject from a purely philosophical standpoint, and in ninety minutes gave a most lucid, comprehensive and cumulative argument against the theories advanced by Henry George. No synopsis would do justice to the speaker, hence none will be attempted. Prof. Harris should be heard on this grave question by Mr. George and all other earnest, honest, patriotic citizens. He spoke most kindly and in complimentary terms of Henry George and his motives, but demonstrated to the satisfaction of his listeners that "Progress and Poverty" was wrong in its premises and misleading in argument. Prof. Harris is as warm in his sympathies for his fellows as is Mr. George, but pursues a different method in his efforts to make the world happier.

The daily *Tribune* of this city is dreadfully shocked at the contention alleged to have taken place at the late Kansas election when women for the first time in that State cast the ballot. The *Tribune* is a sensitive soul, and withal a very proper sort of body; that is to say, it is grieved to see women doing what is regarded as in good form for itself and its male allies. The father-in-law and editor-in-chief of the *Tribune* has been sorely grieved and distressingly disgruntled ever since it helped to defeat Blaine for the presidency, by resorting to the meanest partisan methods in the last national contest. He has now gone off South to inhale colored malaria, leaving the virtue of the *Tribune* in the keeping of its son-in-law and managing editor, John Calvin Patterson. This latest evolution of Presbyterianism is sure the world will go to the "demnition bow-wows" now that women are being placed upon an equality with ignorant foreign males and black men who have been sold on the block. The *Tribune's* republican son-in-law gathers in from all sources, regardless of party, every thing that libels Kansas women, and publishes it in his blanket sheet. One who believed what this descendant of witch and heretic burners publishes, would suppose that the women voters of Kansas were too vile to live, and that Helen M. Gougar was a full-grown she devil. The fact that after the election Mrs. Gougar had an evening reception in Leavenworth, which over twenty-two hundred respectable people (representing all professions and honorable vocations) attended, to pay her their respects and give her words of encouragement, is only another proof in support of the correctness of the position held by father-in-law Medill, and son-in-law Patterson. Evidently the Kansas people are not true followers of Paul and Calvin, for they allow women to have their say—even at the polls.

Wm. Waters, a contributor to the JOURNAL, writes as follows from Bordentown, N. J.: "For over twenty years I sent all my RELIGIO-PHILOSOPHICAL JOURNALS abroad, saving none; but the paper has so advanced in quality, that I do not like to lose a single number from my file. I am thoroughly in sympathy with you in your fight against all knavery in mediumship. You have to do a good deal of scolding which may not be very good for your disposition, but nothing but plain talk will meet the demand."

As a very good example of condensed comprehension and excellent composition the brief contribution, "Characteristics of One Life," which appears on another page is commended to some of the JOURNAL's correspondents. In the six hundred words, or thereabouts, rests the essence of volumes; and very likely volumes had to be read before it could be written.

For the Religio-Philosophical Journal.
Nature.

A Virginia Ghost Story.

All the inhuman and diabolical persecutions which have disgraced the history of the holy Chris-

The best place to investigate Spiritualism is at

road, has been lying for three months in a trance. She has not spoken or opened her eyes but once.

was too late.

Reed Sturtevant's Sermon.

BY C. W. COOK.

To the Editor of the Religio-Philosophical Journal

I have just read Reed Sturtevant's sermon: "A Reasonable Religion," published in your issue of March 12th. Though distance separates me from being a member with him of the Detroit Brotherhood, in spirit we are one.

With him do I join for truth to explore,
And even in the search, with him I adore,
With him do I labor for the progress of man,
And for the help of my brother, do what little I can.
The builders are gathering all over the earth:
To the new temple of truth their labors give birth.
New?—tis as old as eternity the Infinite ken,
And new, only new to the children of men.
Humanity a heart to its soul-deeps is stirred
With an infinite joy, at religion's last word:
And the dwellers of light in supernal spheres
Enoble our souls, as they banish our tears:
And the songs that they sing in their heavenly
bowers
In union blend with harmonies of ours.
Reason, at last, in Religion's blue sky,
Shall shine in its glory, dark error shall fly,
And faith, which the past but in miracles saw,
The future will behold in unchanging law.
Nemah, Wis.

Literature and Vice.

There are two inflexible rules which every parent should obey and make the child obey, in respect to all reading outside of that required and suggested by a competent and trusted teacher in connection with school work. The first rule is, get the best and widest knowledge possible to you in respect to mental and morally desirable books and papers for your children to read. The second rule is, allow no child to read anything which you have not selected yourself understandingly.

What would be thought of a parent who turned a baby loose upon a table of indigestible and poisonous foods and drinks prepared for feasting grown-up and depraved appetites, and let it eat and drink at will? Yet, inasmuch as the mind and conscience are more precious and costly than the body, to permit a child to range unattended and unrestrained, through the field of literature, is far more murderous and criminal.

There can be hardly one mother in all America so isolated from educated people, or so poor in literary opportunity, that it is impossible for her to get something good, wholesome and attractive for her children to read. Cheap editions of standard books, and low-priced magazines, free libraries, and friendly advisers among ministers and teachers and helpful people, abound. It is failure to appreciate at its full power the evil that is in bad or poor literature, rather than the inability to select and procure good literature, which is the real trouble. It is the failure of ordinary parents to appreciate the duty to control and protect the growing mind, as of the same binding importance as the protection and care of the little body which is the real trouble in this matter. It is, deeper than all, a false taste and vitiated moral judgment in the parents themselves that leave the children a prey to bad and silly books and papers. Let the parent "begin at Jerusalem." Let them cultivate in themselves a refined taste, a discriminating mental choice, and a real elevation of moral feeling respecting literature, and then they can and will surround their children with reading matter which will be altogether helpful.—Anna Garlin Spencer.

MARVELOUS CHANGES.

What the Future will be to those who Refuse to believe.

Is this country unconsciously undergoing a wonderful change, is the change to take place before we are aware of the fact, and when it has taken place will we wonder why we did not see it before it was too late?

Can we see the changes early avail themselves only, and thereby receive benefit. The shrewd iron man sees the iron interest transferred from Pittsburgh and Pennsylvania to Birmingham, Alabama, and in his far-sightedness sees the furnaces in Pennsylvania torn down and deserted for this new and prolific field. It is claimed by the iron men of Alabama that the low price at which iron can be produced there will revolutionize the iron interest of the world.

We have seen the grain-growing centers of the country shifted to the West. We have seen the pork-packing industry shift from Cincinnati to Chicago, and from thence to Kansas City and Omaha. Southern cotton mills under New England and American markets, and challenge the world.

We have seen and are seeing all this take place before our eyes, and know that other changes are taking place equally as prominent, and we wonder as we behold them. Ten years ago the insurance companies only required an analysis of the fluids when they were taking insurance for very large amounts. To-day no first-class company will insure any amount unless they have a rigid analysis of the fluids passed, and if any traces of certain disorders are apparent, the application is rejected. In their reports they show that the death of sixty of every 100 people in this country, is due either directly or indirectly to such disorders. The Brompton Hospital for Consumption, London, England, reports that sixty of every 100 victims of consumption also have serious disorders of the kidneys.

Among scientists for the treatment of this dread malady the question is being discussed: "Is not this disorder the real cause of consumption?"

Ten years ago the microscope was something seldom found in a physician's office; now every physician of standing has one and seldom visits his patients without calling for a sample of fluids for examination.

Why is all this? Is it possible that we of the present generation are to die of diseases caused by kidney disorders? Or shall we master the cause by Warner's safe cure, the only recognized specific, and thus remove the affliction? It is established beyond a doubt that a very large percentage of deaths in this country are traceable to diseased kidneys. For years the proprietors of Warner's safe cure have been insisting that there is no sound health when the kidneys are diseased, and they enthusiastically press this specific for this terrible disorder upon public attention. We are continually hearing its praises sounded.

This means wonders! Cannot the proprietors of this great remedy, who have been warning us of the danger, tell us how to avoid a disease that at first is so unimportant, and is so fatal in its termination? Are we to hope against hope, and wait without our reward? The most significant of all changes, however, that we of to-day can note is this radical change of view to which the public has been educated: It was formerly thought that the kidneys were of very small importance; to-day, we believe, it is generally admitted that there can be no such thing as sound health in any organ if they are in the least degree deranged.

The Horrid Almanac and Cook Book mailed free on application to the Rumford Chemical Works, Providence, R. I.

No heart can be pure that is passionate.

A Good Reputation.

"Brown's Bronchial Troches" have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles. Mrs. S. H. East, Highland, Conn., says: "I have never been without them for the last thirty years. Would as soon think of living without bread." They quickly relieve Coughs, Sore Throat and Bronchial affections. Price 25 cents. For sale everywhere, and only in boxes.

Professor Edmund J. James, of the University of Pennsylvania, will have in the May Popular Science Monthly a review of the recent progress of the movement for substituting the more live and practical studies of Nature and modern literature for compulsory Greek in our college and university courses.

A Wonderful Shot.

The man who put ten bullets in succession, inside the circumference of a Milwaukee girl's finger ring, at fifteen paces, was a pretty good shot, but he was not so good as the Milwaukee man who put ten of Dr. Pierce's Pleasant Purgative Pills into his system in five days, and on the sixth walked ten miles—just because he felt so well. "If your blood is out of order, if you feel low-spirited and 'blue' you will find these Little Liver Pills just what you need."

Eczema

Is ranked by most physicians among incurable diseases. Such may be the case under ordinary treatment; but this serious complaint yields to Ayer's Sarsaparilla, when all other remedies fail.

"For three years my left hand was covered with Salt-Rheum (Eczema), and for over six months of that time I was constantly compelled to wear a glove. I had Salt-Rheum in its worst form. At times my hand was one huge blister, full of a watery substance, and at other times the skin would peel off, leaving the raw flesh exposed. The itching and burning, and the pains, were

Terrible:

I paid doctors' bills without number, and bought medicine in unlimited quantity, but all failed me until I began to take Ayer's Sarsaparilla. I had not used two full bottles of this medicine before I noticed a change. I took it long after all signs of my affliction had disappeared, as I was determined to make a radical cure. It is now over five years since I was cured, and I have had no return of the trouble."—O. B. Preston, Ames Plow Co., Boston.

Elwin R. Toombs, Ogemaw Springs, Mich., writes: "For a long time I was afflicted with Salt-Rheum, and could find nothing to relieve me. A friend recommended

Ayer's Sarsaparilla.

sarsaparilla. I commenced using it, and, after taking four bottles, was cured."

Dr. J. C. Ayer & Co., Lowell, Mass.

Rheumatism

Is the source of wide-spread misery. Few diseases cause so much suffering, and pretended remedies are usually no more effective than the time-honored "chestnut in the pocket." In the persistent use of Ayer's Sarsaparilla, however, the sufferer finds a certain and permanent cure. This medicine being a powerful Alterative, Tonic, and Blood-purifier, is the safest and most reliable that can be found.

"I cannot speak too highly in favor of Ayer's Sarsaparilla, as a blood-purifier and alterative medicine. I have been a

Great Sufferer

from Rheumatism, and have derived so much benefit from the use of six bottles of Ayer's Sarsaparilla, that I am glad to make my testimony public in favor of it."—H. C. Munger, Cashier, Harper Exchange Bank, Harper, Kans.

"Ayer's Sarsaparilla has cured me of Inflammatory Rheumatism, with which I suffered for years."—W. H. Moore, Durham, Iowa.

Edward M. Provost, 28 Union St., Holyoke, Mass., writes: "For more than a year I suffered acutely from Rheumatism and Neuralgia. Doctors afforded me little, if any, relief. One day I read of a case, similar to mine, that was cured by Ayer's Sar-

I began at once, and, after taking half a dozen bottles, my trouble disappeared."

Price \$1; six bottles, \$5. Worth \$5 a bottle.

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Cough, Bronchitis, Asthma, THE PAINFUL TUBERCLE without delay, it has cured many of the worst cases, and is the best remedy for all affections of the throat and lungs, and diseases arising from impure blood and exhausted vitality. Cures when all else fails. \$1. At Irregularities.

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FOR CLEANSING, PURIFYING AND BEAUTIFYING THE skin of children and infants and curing torturing, itching, itching, scalp and pimply diseases of the skin, scalp and scalp, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, THE GREAT SKIN CURE, and CUTICURA SOAP, an exquisite skin beautifier, prepared from oil externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, infallibly succeed when all other remedies and the best physicians fail.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from poisonous ingredients.

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revised and enlarged edition of the book entitled "Wife and Mother," by Mrs. P. H. Burr, M.D., of the Woman's Medical College, Philadelphia. Sent for 60c. Over 600 pages. Most complete index. Manual published. Prepared \$2.00,000 already sold. One lady made \$24 a week; another \$52 in 12 days. Another, with no experience, made \$115 in 12 days. Agents everywhere \$25 a week.

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For Torpid Liver, Biliousness, or "Liver Complaint," Dyspepsia, and Indigestion, it is an unequalled remedy. Sold by druggists.

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Wash your Dishes, Glasses, Windows, Curtains, Jewelry, Silver, in fact everything, with it. Try it in the Bath, and note its superiority over Soap.

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In this volume of 216 pages the author furnishes the key to which which has been locked up in mystery. It is a work which should be read by all who desire to understand the laws of life and their relations to disease.

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LONDON, ENGLAND: "The Light," 16 Cross St., Charing Cross, N. W.

Spirit Materialization.

(Continued from First Page.)

fall down in a swoon, yet we never hear that persons become faint during the process of materialization. As for economizing the matter thrown off from the bodies of mortals this is very absurd. The human form is composed of atoms, thousands of which die of old age, of disease, and from acts of violence every moment. The dead atoms are floated in the blood to the lungs and there burned to ashes, for unlike man, nature cremates her dead. The ashes are floated in the blood to the capillaries and expelled from the system through the pores. The capillaries will not take up these ashes, for they are a deadly poison, and if from cold or other cause, the pores are suddenly closed, disease and even death will speedily follow unless relief is obtained. Hence the importance of a frequent bath and a change of underclothing. And this is the material out of which spirits in a few minutes make a material form with all the bones, muscles, viscera, membranes, veins, nerves and arteries. It is as impossible as to kindle a fire from the ashes left of the wood we burn. The ashes eliminated through the pores are not only destitute of vitality, but they lack the elements which compose a material form. Neither are those elements found in the atmosphere. Can something be made from nothing? All nature declares it impossible. Hence it is that the scientist denies the possibility of "creation." Even formation is impossible when the necessary materials are wanting. Hence it is that our savans declare that spirit materialization is a scientific impossibility.

But do I deny the statements made by Bro. Smith and numerous other persons of undoubted veracity? Nothing of the kind. The phenomena may have all been witnessed, as I have heard so often described, and yet every incident may be philosophically explained without assuming materialization as a factor.

Not only Spiritualists, but even their opponents, admit the fact of a psychic force. Spiritualists hold that when freed from the environments of the body the spirit can exert far more psychic force than when fettered with the material form. Yet while in the form the spirit may so control a mortal that he will hear voices where there are none, feel a touch when no one is near him, see objects where there is only empty space, be made insensible to the pain of a severe surgical operation, etc., etc. Since these phenomena may be produced by a spirit in the body, much more marvelous manifestations might be expected by spirits freed from the body, and yet these are sufficient to account for everything, provided there is no hippodroming, witnessed at an alleged spirit materialization. Therefore I see no necessity for claiming the presence of real flesh and blood, even if it were possible to make a material form from effete matter. What one sees in such a case is merely an apparition.

I have now arrived at the point where my opponents generally lose their temper. They take it as an insult for me to insinuate that they are susceptible of being psychologized. Others may be thus affected, but no man living could ever make the least impression upon them. Well, I will admit that, but they do not know that a band of spirit scientists could not play with them like a giant with an infant. When the brain is diseased it is very rare for a man to realize that he is insane. When the brain is affected by alcohol, so that a man cannot walk straight, he often flatters himself that he is not drunk enough for any one to detect it. A spirit has only to put his finger upon the brain, as no mortal can do, to produce any desired phenomenon, either of fever, of drunkenness, of insanity, of delirium tremens, etc. I have seen persons in all these and scores of other phases while under spirit control. So to the boasts of those who claim such superiority that spirits cannot affect them carry no conviction, although I may have confidence in their sincerity. A man must be possessed of all knowledge before he is competent to declare that immortality is not true, or that the spirits, after being freed from the body, are incapable of producing any influence upon him.

I will add, in conclusion, that I really desire that spirit materialization may be true, but am too much of a philosopher to accept it without proof. I have stated a few, but not a tithe of the difficulties in my way of believing it possible, and now if Bro. Smith, or any one else, will meet me in the spirit of candor and fairness which I have endeavored to manifest in the premises and answer my objections without sneering at me I shall be very much gratified.

New Orleans, La., Cor. Esther and Broadway streets.

Haverhill and vicinity.

To the Editor of the Religio-Philosophical Journal:

Sunday morning, April 10th, the day celebrated as Easter Sunday by the churches of nearly every denomination of both hemispheres, was ushered in upon the people of New England, as one of the most perfect days of all the glad new year. The thermometer playing among the eighties, with a perfectly clear sky and a warm balmy southwest breeze, reminded us that even light spring overcoats were really burdensome. The churches throughout this city had left no stone unturned to make one grand display of music and flowers, thus celebrating in the letter, if not in the spirit of the occasion.

Our little church legalized by the name of the First Spiritualist Society of Haverhill and Bedford, met together at the usual hours of 2 and 7 P. M., with Mrs. Sarah A. Byrnes, of Boston, as our speaker. After singing by the choir, Mrs. Byrnes opened the exercises by rendering a poem entitled, "The Oracles of the Oak," by Belle Bush.

The speaker announced as the subject of the afternoon, "The Oratory of the Hour," from which was delivered one of the most beautiful and thoughtful Easter sermons that it has ever been my privilege to listen to. She first referred to the observance of Easter by the Roman church as the prophecy of a resurrected life for humanity; then of Easter as observed by the Protestant churches, as the fulfillment of the promise of the savior to his disciples, and the literal resurrection of the body; finally the spiritual fulfillment as demonstrated through the tiny rap at Hydesville, which she christened as the Easter of modern Spiritualism. She dwelt at length upon the spiritual unfoldment that should be made manifest in the daily lives of all true Spiritualists, to the end that the world may be better for it. The 7 P. M. lecture was a continuation of the same subject, taking as a theme, "The Position we Occupy with the Progress of the Age."

Mrs. Byrnes and her inspirers never did better in proclaiming the practicality and spirituality of our philosophy.

W. W. CURRIER.

Haverhill, Mass., April, 1887.

It is said that the new military post at Highwood will probably be named in honor of Gen. Logan.

FIRST SOCIETY SPIRITUALISTS, N. Y.

Exercises at the 39th Anniversary of the Advent of Modern Spiritualism.

Addresses, Recitations, Vocal and Instrumental Music.

LEAH, MARGARET AND KATE FOX PRESENT.

Reported by Geo. H. Mellich.

On Sunday afternoon, March 27th, the First Society held appropriate exercises at the Grand Opera House Hall, on the occasion of the thirty-ninth anniversary of modern Spiritualism. The speaker's platform was decorated with plants, shrubs and flowers. The exercises were opened with prayer by Mrs. E. B. Stryker. Mr. Henry J. Newton, the President of the society, then made the introductory remarks.

SPEECH BY MR. NEWTON.

We have come together, friends, to celebrate the thirty-ninth anniversary of the advent of modern Spiritualism. On the 31st of March next it will be thirty-nine years since the first intelligent communication was received through the Fox Sisters at Hydesville. They are with us to-day on the platform.

Spiritualism has been in the world, so far as human testimony upon that point goes, since the human family has been upon the planet. Modern Spiritualism marks an epoch, and it differs from the Ancient Spiritualism in some very essential and material points. The man who first called the alphabet and spelled out intelligent communications from the Spirit-world was David Fox, and I had the privilege of taking him by the hand this winter. The raps have been heard many times in this century, and even in the family of John Wesley, but no intelligent method of communication with the Spirit-world was inaugurated until thirty-nine years ago; then was not only inaugurated an era, an epoch, but there was inaugurated that which is, or will become universal. Ancient Spiritualism had been on the wane through several centuries; it had come to be ignored not only by scientists and scientific philosophers but by the church. Spirit phenomena that any one might mention or suggest were called, in derision, spooks! Those who believed in the phenomena were called dreamers, fanatics, and it was said they were all wrong; that no such thing had, could or would happen. That was the position of the church thirty-nine years ago. We have abundant proof that skepticism had invaded not only the field of science, but the church as well. I can remember when I was a boy if I did not take off my hat and make a very low bow when I met the dominie in the street, that I was severely reprimanded at home. The dominies were considered the oracles, and whatever they said was the law and the gospel. I then believed all they said, and I suppose everybody else did.

A deacon in one of the most fashionable of the Episcopal churches on Fifth Avenue told me in my parlors that if I should read to him the articles of faith of his church and ask him if he believed it all, he would say no. And he went further, and said there was not one in five hundred of his church but what would say just as he did. And this was the condition of things when modern Spiritualism made its advent in the world. If the human family ever stood in great need it was at this time, and Modern Spiritualism came and filled that need as a necessity. It came just as the foliage comes in spring time, and just as the oak comes from the acorn, because it could not help it. Nature provides for her offspring, and wherever and whenever the human family is developed physically, that same law also develops the intellect to a degree which will enable it to find in the great storehouse of nature its needs. In the primitive condition of the human race, when men dwelt in caves, they had but few wants, and were satisfied when their appetites were appeased, but as they developed, just in the ratio of that development their wants increased, until you come to the present civilization, and the wants of the human family are multiplied a thousand times. The intellect of man has developed to a degree which enables him to find in nature's great storehouse that which he needs. As we go on in this development of the mental and physical man, we find that the development of the nerves is in the ratio of the mental and the physical, and humanity is thereby prepared to perceive the spiritual, the mediumistic, and to respond, like the seer, to the breeze from the Spirit-world.

After the remarks by Mr. Newton, Prof. G. Bertini DeWeir gave a piano solo.

EXTEMPORAL REMARKS BY EX-JUDGE A. H. DAILEY.

MR. PRESIDENT AND FRIENDS:—In various ways different adventures have been celebrated. We are to celebrate in our own peculiar way the advent of what is known to the world as Modern Spiritualism. We are gathered here to-day for that purpose. We are gathered in the closing years of the nineteenth century, a century which has been marked by many wonderful events which have left indelible traces upon human history. The nations of the world, as we look upon them to-day, are organized as they have never been organized before. The voice of liberty is heard on every hill and it reaches to every valley in the civilized world. Liberty means something more to-day than it meant one hundred years ago. Thought has become potential; the great thinkers of any age are comparatively few, but the great thinkers always lead mankind. It is something to know how to think, and it is something to know what to think about. It is an old adage, full of wisdom, "Man, know thyself." The trouble with humanity has been, in a large degree, that man has not known himself. To be sure, he had an introduction when he was born into the world, but up to the time of the closing hours of the year he is yet of servants the servant of himself. If man knew himself, understood himself and knew his powers, it would be far better for the world and better for man. Modern Spiritualism is one of man's teachers; it has taught him as he never taught before; it has taught him that he has powers, and more than that, that it is his duty to exercise those powers. Too long a time has man been in dream, not knowing what powers he possessed. We look at the huge ox; we look at the powerful horse, and say if they knew their powers and were possessed with intelligence it would be very questionable whether they would be the obedient and useful servants to us that we find them to be. And we are very glad that they are not possessed with those intellectual acquirements which would make them masters rather than servants. It is ignorance which keeps the brute creation subject to man. It is ignorance in man that keeps man subject to man.

We are here celebrating to-day an event which, more than any other that has come to humanity, that I know of, has made man free. True, every manacle has not been broken, but the clebs have been forged and the steel of the chain has been hardened which will cut every link that makes man a religious slave.

When, thirty-nine years ago, the rapping was heard at Hydesville, and the news that a strange phenomenon had occurred in that part of our country, I was a little boy, but I recollect very well how much attention we all gave to it, wondering what was to follow. What could it be? The newspaper took it up, the religious papers published it in their innocence, for they did not know what it meant; perhaps they would not have published it so fully as they did had they known its meaning. But when it was found that by this sort of telegraphy a disembodied spirit was seeking to speak to the world, to give communication to mortals, everybody was interested and everybody held their breath to hear what the spirit had to say. It was an interesting occasion; it was a momentous hour, for that which this spirit would have to say might tell for the weal or woe of humanity. Had that spirit impressed the world as Hamlet's ghost did Hamlet, had that spirit, speaking from the Spiritual world, said, "Woe, woe to the world; we are in distress; we are in the purgatories of the infernal regions; all that is said upon this subject in the holy scriptures is true, beware, beware." Then from all over christendom you would have heard from every pulpit, "We told you so." Sympathetic and sympathizing individuals would have said, "Alas, poor ghost!" But when the news came that this man had been murdered, and that his bones were resting in the cellar of that cottage, and that he had found no hell, no perdition, but had found that as man lived and died, so he awoke from the sleep of death as he passed into the spiritual realm, why, all over the world, and from pulpit, we heard said, "That is a damned ghost, beware, beware, beware!" A seducing spirit; just one of that kind of spirits that Dr. Talmage of Brooklyn said he wished he had the power to hit such an infernal rap that it never would be heard from again!

Now, what is this day of rejoicing? It ought to be a day of rejoicing to all, because it is a day which has set men free from religious thralldom, and has given to every man that which he had by nature assured to him, the right of exercising the privilege of studying and of knowing all about himself, his surroundings, and about the Deity who is said to rule over us. I have heard it said, and earnestly said, too, that if it were proper for us to inquire into these things, and know about these matters, God would have told us so, and that we had better look out about incurring the divine displeasure by prying into these secrets too much.

We rejoice to-day that there is a freedom of thought, a freedom of speech, and an intelligent enjoyment of those rights, which we have never had or possessed before. But some of our friends say, think and feel that Spiritualists do not present a very formidable appearance to the world. They do not as an organization, and probably as an organized movement Spiritualism never will present a formidable appearance. It is working, like heaven, in and through the hearts of men, and the time has come for Spiritualists, who are true Spiritualists at heart, to draw the dividing line between those who are merely phenomenalists and those who are Spiritualists because of the divine truths which Spiritualism brings between Spiritists and Spiritualists. Spiritualism, comes with its phenomena as a truth, as the foundation stone upon which this great temple is being reared, a monument more enduring than anything which hands can erect to the memory of those young girls who were the instruments for the first communication of this great and glorious truth, a monument which is to be manifested in the lives of individuals and in the progress of nations. I can see and understand how this great truth which has come to humanity and which has so clearly demonstrated itself, which is proclaimed from the heavens above, that the great solution of the question is simply this: In all your lives, and in all that you do, show by your love to humanity the spirit with which you are born. If a man thinks he can go through life doing nothing for the world, he will find that he will occupy a very low position when he reaches the other side. Precisely that which you can find in all the religions of humanity, the real wheat, the real pure flour in the kernel, is characteristic of Modern Spiritualism. It is the fatherhood of God and the brotherhood of man.

Let us as Spiritualists not be antagonistic to one another through differences of opinion as to the genuineness of any phenomena. It is not worth our while. We understand and know enough with reference to this divine truth to know there is good in it, and it is our duty to get it, and to bring it out that the world may see and understand it. If we act with forbearance and patience, if we use our best judgment we will have no serious falling out. Let us go through life, not making life burdensome, hard, rough; but let us remember that the kingdom of heaven is within us, and that heaven can be just as well begun here as hereafter. Then when we have got upon the other side we shall not on meeting each other, say: "What fools we mortals were that we did grind our sides so hard against the world, and cruelly push our feet upon rough and stony places."

Judge Dailey was followed by Mrs. DeWeir who sang, "I cannot sing the old song." An address was then delivered by Mr. William C. Bowen. Mr. I. G. Withers gave a flute solo. Miss May Newton playing the piano accompanied. Miss Escade favored the audience with a song. The President then announced Mrs. Anna Randall Diehl. The lady said she appeared upon the platform by special request and for the purpose of reciting a poem. She then recited, "Mrs. Lofty and I." In response to the applause she rendered "Sandalphon, the angel of prayer." Mrs. DeWeir being again called upon sang, with good expression, "When the mists have cleared away."

THE FOX SISTERS PRESENTED TO THE AUDIENCE.

Mrs. Helen J. T. Brigham, the regular speaker for the First Society, said: "Friends, before I make any remarks, I would like to pay a little tribute to three of our friends who are with us this afternoon, and who are especially dear to us all. When another spring comes around we cannot tell how many of you will have passed on to that land from whence comes the music of the raps. I do not know that they will be with us then. They are with us to-day. I would like to have these three sisters stand together before you that you may greet them, and that you may hear the wonderful sound of those spirit raps."

Mrs. Leah Fox-Underhill, Mrs. Margaret Fox-Kane and Mrs. Kate Fox-Jensen were then presented to the audience, and numerous raps were heard.

Mrs. Brigham made the closing address, and the President, Mr. Newton, on behalf of the Society extended sincere thanks to all who had taken part in the anniversary, and the exercises were brought to a close.

Mr. Cox of Holderness, N. H., who is 90 years of age, has the whooping cough.

An Editor Successfully Tries His Hand at Answering Questions Written on Closed Papers.

To the Editor of the Religio-Philosophical Journal:

Last evening I met Dr. Wm. H. Hale, editor of *Health and Home* in his office, and found him reading an article in your JOURNAL by Francis F. Fargo, of Buffalo, N. Y., on his experience in independent slate writing with W. A. Mansfield. Dr. Hale remarked to me that Fargo was imposed upon. I answered that he (Hale) could not do it. He said he could. I asked if he would allow me to go into another room and write half a dozen names, with a question to each, on separate slips of paper, fold them and he answer them without unfolding the slips. He said "Yes."

I withdrew and prepared the pellets, returned and laid them on his table. Without removing my eyes from the folded slips, and closely observing Dr. H. as well, I waited results. He took up one, held it in his hand a moment, unopened, then with his pencil on some plain white paper, wrote an answer and signed a name. In this manner he went through with the six papers. On examination it was found that he had missed only one name and answer, the other five having been answered with appropriateness, and the names given with perfect accuracy. Five of the names were of deceased persons, and one still in earth life. The names and questions were these:

Q.—"S. S. Daggett, does the progress of man equal your first spiritual impressions?"

A.—"Yes, S. S. Daggett."

Q.—"Jerome E. Baldwin, in what year did you pass from the physical body to spirit life?"

A.—"I have not yet passed fully into the spirit life. Jerome E. Baldwin."

Q.—"Charles Tomlinson, are you still practicing law?"

A.—"I am not. Charles Tomlinson."

Q.—"Joseph Bennett, would you like to be back in earth life?"

A.—"I would not be back again in the earth life for all the gold the earth contains. Joseph Bennett."

Q.—"Lillian Peckham, are you still working for Woman's Rights?"

A.—"Miss Peckham the name and answer were incorrect."

Q.—"Walter Burnham, are you through with the Bridgeport house?"

A.—"I am not entirely through with the Bridgeport house. Walter Burnham."

The last name is the one that is still in earth life, and was answered as well as the others. I do not know whether the answer was correct, but the name was.

Dr. Hale is not a Spiritualist, but has seen something of the phenomena, just enough to silence his antagonism.

Assuming that there may be a great variety of occult powers and forces all about us, I can account for Dr. Hale's exhibition in at least four different ways:

1. It may have been a telepathic projection of my thoughts into his mind.

2. By clairvoyance enabling him to mentally see what was within the folded papers.

3. By spirit control, in which a disembodied intelligence thrust the information into his mind, he being sufficiently receptive to take it; and in the case of Burnham, being perhaps a mutual friend and knowing fully all about his earth movements, could as easily report him as the others.

4. Dr. Hale's hand was automatically used by spirits independently of any control of his brain.

Dr. Hale does not claim that he understands the power by which he produced the extraordinary writing. I know he did not do it as a conjurer or by any trick oflegerdemain. More open, broad-day-light fair work was never done. I know also that these names were all, or nearly all, strange to him.

If believing in an intercommunication between the two worlds makes one a Spiritualist, then I am one, but I do not believe that finite beings, whether embodied or disembodied, possess all the power and are master of all the forces of this great universe. I have witnessed much phenomena which were, in my opinion, the direct work of disembodied intelligences. I have also seen other things that have been attributed to spirits, which explanation was less satisfactory. I would withhold nothing from any spirit, whether in or out of the body, and no true spirit will accept more than is justly his due.

K. W. BALDWIN.

173 E. Madison St. Chicago, Ill., Apr. 15, 1887.

Dr. Baldwin's séance with Dr. Hale does not cover the experiences of Mr. Fargo, though his account is most interesting in its way. Dr. Hale's remark that Mr. Fargo was imposed upon was inconsiderate and probably uttered before he had mastered the narrative. There is no reasonable ground for suspicion that any imposition was attempted or accomplished. The point of special importance in the Fargo record is the writing upon the slate while it was beyond human contact.



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Prepared by J. B. Barlow, 221 N. Second St., Phila. Pa.

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Passed to "Spirit Life" April 30, from Port Huron, Mich. Thomas H. Wilson, 25 years of age. Services were conducted by Mrs. H. N. Hildreth in her flat, where he was seated by Mrs. H. N. Hildreth with earnest attention to a discourse on the subject, "His is not dead; he hath arisen."

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Published in Chicago by The Open Court Publishing Co. R. F. UNDERWOOD (formerly Editor of The Index), and SARAH A. UNDERWOOD, Editors.

THE OPEN COURT, continuing the work of *The Index*, in presenting religious thought upon a rational, scientific basis, encourages freedom of opinion, and is untrammelled by the authority of any alleged revelations or traditional beliefs; affords an opportunity in its columns for the independent discussion of religious and philosophical problems the solution of which is now demanded by the practical needs of the hour with an urgency hitherto unknown; and in the light of the latest knowledge and the best thought of the day; will advocate the complete secularization of the State, civil freedom in religion and exact justice for all. It will help substitute rationality for bigotry, rational religious thought for theological dogmatism, and humanitarianism for sectarianism. It will emphasize the supreme importance of practical morality in all the relations of life, and of making the well-being of the individual, and of society, the aim of all earnest thinking and reformatory effort.

The critical work which is still needed in this transitional period will not be neglected, the most prominence will be given to the Open COURT to the positive, affirmative side of radical liberal thought. Subjects of practical interest will have preference over questions of pure speculation, although the latter, with their fascinations for many minds, will not be entirely excluded. The "unanswered" questions of twenty centuries have not yet been solved, and the discussion of which is not without value, will by no means be wholly ignored.

The Open COURT, while giving a fair hearing to all views, will emphasize the supreme importance of practical morality in all the relations of life, and of making the well-being of the individual, and of society, the aim of all earnest thinking and reformatory effort.

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VOL. XLII.

CHICAGO, APRIL 30, 1887.

No. 10

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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PSYCHOLOGICAL

ANALYSIS OF HENRY WARD BEECHER.

A Lecture Delivered by Mrs. E. L. Watson
At Metropolitan Temple, San Francisco,
Sunday Evening, March 20, 1887.

(Reported by G. H. Hawes for the Religio-Philosophical Journal.)

Great men are heaven's grandest legacy to any people; they are the prophets of ultimate humanity; they are the makers of history; they emphasize the doctrine of Fate. A great man does not come into this world through any accident; great men are wisely begotten. That doctrine of the ancients of divine parentage for heroes was not altogether a fallacy.

It must have been a wonderful combination of fortuitous conditions and fine blending of pure elements that produced such a man as Henry Ward Beecher. He was cast in a majestic mold, with such intensity of vital power that there was but little waste territory in all that grand domain. Every fibre of his being thrilled with soul; every atom of his brain trembled to the beatings of the great heart. Not only was his father of incorruptible integrity, but his mother possessed remarkable fineness of temperament and delicacy of discernment. He had a line of ancestry not to be ashamed of; and sitting comrades waiting him, to share the sweet mentality, the pure moral atmosphere, to mingle in the sports, and to challenge the latent powers which waited for necessity to quicken and call them forth.

The rarest fruits are the slowest to ripen, and many sunrises had kissed the brow of young Beecher before any of his family dreamed of the nascent man, the prophet, the orator, the liberator, that was to come forth and make his mark upon the age. This nature, planted thick with germs of wondrous beauty; warm with almost tropical sunshine, intense in every instinct, was to do a great work for our century. That there were imperfections in his character merely proves him human; but it is only the narrow and mean soul that would dwell on the flaw of such a jewel; only he who would find excuse for petty tricks of his own nature would try to slur such a magnificent creature, because he was sometimes, somewhere, found vulnerable.

I have said that Henry Ward Beecher was a prophet. He inherited the sternest orthodoxy, but the germs of a beautiful heresy were planted, through the mother's spiritual sensibility, to bear noble fruits in after time. Henry Ward Beecher has done as much for the liberalization of religious thought as any one man of our century. There were times when he seemed to waver somewhat in giving heaven's message of a larger hope to humanity than can be bounded by what is called the Calvinistic creed; but taking him all in all, as a religious teacher, he was eminently liberal. He had suffered somewhat under the iron rule of the old faith. He was naturally opposed to the Puritan Sabbath; there was that exuberance of animal spirits, that elasticity of temperament, that superabundance of hope, that opulence of spiritual desire and inspiration that would not be limited by the old ideas, and which struck out, right and left, for a new foothold, and put forth green shoots that bore rare blossoms of inspiration, prophecy and noble thought.

While the man was deeply religious, he was still more deeply human, and his teachings partook of the spirit of humanity. He was of such prominence, intellectually, that it was worth while to telegraph across the continent the news that "Henry Ward Beecher discredited total depravity and disbelieves in hell."

There is a kind of authority attached to men of brain, which we cannot ignore. They are born leaders, and we are glad to pay them homage; and when one of these combines moral courage with intellectual acumen, how glad we are to see him fly the banner of spiritual liberty! How glad we are to fall in with the rank and file and follow his footsteps!

Henry Ward Beecher for nearly half a century has signified fresh ideas on subjects that had grown stale to the popular mind. He presented a new view of old doctrines; rare meanings were dug up out of old symbols; threadbare themes glowed under his intellectual power, and common sentiments seemed to take on new dignity the moment his voice gave them utterance. What in the mouth of a smaller man would have seemed a poor commonplace, somehow when uttered by Henry Ward Beecher, standing up in the might of perfect physical health, glowing with the ruddy hues which the wind and the sun had imprinted upon his cheek and kindled in his eye, seemed to bring with them fragrance, tenderness and newness which captivated afresh his listeners.

It was not mere "magnetism," of which we hear so much, that held his audience spellbound; it was psychological power, soul-force; the body was a complex machine which was under absolute command of the soul, and what the mouth spoke his heart had many times experienced; every motion of the man conveyed some meaning apart from all others, and by this soul power he moved men's minds, inspired with new ideas, desires for spiritual liberty, and aspiration toward the good and beautiful. Such power cannot come from a narrow soul, is not born of any nigardliness of spirit; this charm is woven from the very innermost being of the man.

Henry Ward Beecher was one of an illustrious family of many members. He was not the only orator of the Beecher family; and what he did with his voice for human liberty, his sister Harriet did even more effectively with her pen. While he had thousands following him, adoring and sustaining him with their presence, she, woman-like, toiled in the privacy of her own home, surrounded by poverty, and with little ones clinging to her gown, wrote a book which will live when we are all forgotten.

Henry Ward Beecher was possessed of a complex nature. Variable as the winds were the moods of his mind, and yet, like these, they were born of the mountain and the sea. In other words, they came of great mental altitudes and vast spiritual depths. He was in earnest when he hated and in earnest when he loved. He was proud, ambitious, fond of gold, and prized the opinions of his fellowmen. All humanitarians crave the good opinions of their fellows; they are sustained by approval, made glad by acclaim. Beecher had this element to a very great degree; you saw it in the carriage of his body, in the tones of his voice, in every expression of his face. Conscious as he was of his own greatness, the disapproval of a child would wound his sensitive heart; for he was like an æolian harp of many strings, across which the winds of sentiment, passion and spiritual power swept unceasingly; now playing some plaintive air that melted his auditors to tears, then sounding out in trumpet tones that made them feel ready to do battle for any cause of justice; and again rippling down the scale in such merry tones that the whole heart was shaken with soft laughter.

When men remember the one offense of this man and forget all his virtues, they do themselves and humanity injustice. When they ignore the work he did for human liberty during the great rebellion, and remember that his definition of a capitalist was "A man plus a spade and a mule," they do him wrong. Beecher himself possessed such power, the elements of success were so great in him, that he was impatient that any man should murmur against fate; he believed men were made to command fate; that any man could do what he willed to do; and thus he sometimes failed in sympathy for the poor in purse, the hungry and the naked. Himself having an income of more than \$20,000 a year, he declared a man ought to live well enough upon a dollar a day. But these random sayings belied the man, for after all he had unbounded sympathy for the weary and the oppressed who came under his observation. Himself having a perfect digestion and a plentiful supply of all the good things of this world, he could scarcely realize the condition of those who were hungry; being well warmed by his own physical vitality he could not understand the misery of cold; and so sometimes he uttered hard sayings in reference to the poor, and thousands of the laboring men of this country believed Beecher to be unjust to them; their enemy rather than their friend. Not so; when Beecher pleaded for the liberation of the slave; when before the shouting, hissing mob in Great Britain he bent back the tides of scorn, invective and argument by his masterful command of eloquent speech, the lightning flash of his wit, his soul stirred to its depths, he did a work for liberty such as few men ever did; for every blow made at the shackles of slavery, every step taken toward the emancipation of the colored race insured a better condition to the laborer everywhere. The work he did during the rebellion for the settlement of difficulties between England and America by a clear showing of the cause of the Unionists should call from every American citizen a tribute of deathless gratitude. With lips that burned with unanswerable logic in a voice that could be heard above the discontented murmurs of ten thousand,

he painted the picture of the American Republic with such a masterful touch that men who had come into his presence enemies of America and of human liberty, went away persuaded of the justice of his claims, the dignity of America, and the grandeur of the cause for which Unionists fought and died.

Henry Ward Beecher, as I have said, did much for the liberalization of the religious mind. While he did not come out and away altogether from old theology, there were times when his inspiration got the better of his discretion; then sentences leaped from the lips of Beecher as purely radical as were ever uttered by Robert Ingersoll, and these outbursts backed by his deep spirituality and intense humanity gave him great power. In our opinion Beecher did more for the progress of religious ideas, more toward breaking the shackles of superstition in his Plymouth pulpit than he could have done in any other place. Intrenched there with three or four thousand people hanging upon his slightest words, he gradually lifted them up to a higher ground without their knowing it. He led them so gently from the dark quagmires of old theology, he pointed out with such cunning the monstrosity of those myths of total depravity and eternal punishment, that under the charm of his magnetism, drinking deep of his life's spiritual springs, they rose imperceptibly to a better standard of religious thought, to the uplands of a higher spiritual life.

Thus it was in the psychological force which he carried, he scattered seeds of liberal thought from Plymouth pulpit that will spring up in years to come and bear—not a lukewarm sectarianism, not a half-fledged radicalism, not "free thought" in its repulsive forms, but the Religion of Humanity which touches the deepest chords of being, leaves no grief without its drop of balm, no despair of the mind without its ray of hope. In his tenderness, he carried conviction even to the narrow and hard heart, forming a nucleus around which gathered many brilliant gems.

There went forth from the Plymouth congregation streams of charity, benevolent actions under the inspiration of the great preacher. While he was not especially benevolent in the sense that he gave largely of his own income, he inspired benevolence in others, and tens of thousands of dollars flowed from the Plymouth congregation for the cause of freedom, to clothe the naked and feed the hungry.

Was Beecher sincere? Did he not vacillate? Did he not at one time say, "I declare unto you there are times when those of my dear ones that are dead are more truly with me than those who are living?" And then, perhaps, on the next Sabbath did he not sneer at Spiritualism? Did he not sometimes express disbelief in total depravity, and again favor it? It was his sensibility to conditions of the spiritual atmosphere, of the mental influences by which he was surrounded that made him sometimes appear inconsistent.

Beecher was an inspired preacher. He would take a little handful of notes into his plain pulpit, and perhaps never refer to them, run away from the theme which he had chosen, and pour from the abundance of his mind such tides of eloquent thoughts as would charm the thousands. The power of this man was never more clearly illustrated than when the shadow of his great trial lay upon that congregation. Beecher's best thoughts appear to have been incarnated in the members of Plymouth church, and to stand up about him in forms of flesh to defend him! There was a magazine of spiritual power which he had stored through many years of eloquent preaching and pure charity, working in their midst; and when he was accused of a crime, this power made an invulnerable bulwark of defense against the doubt of the world. So deeply enshrined was the man at his best, in his noblest moods, in their hearts, he had stood so long before them as the type of all that was grandest and dearest, that though they had found him guilty they could not have turned their thoughts against him. And they were right.

Tens of thousands of honest, thinking men and women who perused the history of the trial, believed that Henry Ward Beecher had done wrong. And inasmuch as two opinions were possible we consider the whole affair exceedingly unfortunate, though doubtless, ultimately, good comes from all present evil. It is a national calamity when a man like Beecher is found to slip, for this reason: On the one hand good, noble true men, and women everywhere are filled with sorrow; it becomes a personal grief; we feel, so long as a man of vast intellectual power stands absolutely perfect in his character, for integrity, and moral perfection that all humanity is the better for it. There is a hope born of such a vision as that, to destroy which is a form of cruelty against mankind.

And on the other hand, there were thousands of weak, selfish, sensual men, who found in the doubts that were cast upon the character of Henry Ward Beecher, an excuse for their own wrong doing. But whether Henry Ward Beecher was innocent or guilty of this special charge, his character as a whole was rich in virtuous impulses, opulent in virtuous purposes, and ever blossoming with virtuous actions. That he was sorely tempted every hour of the day cannot be questioned, for he was an authority with men and a demigod in the eyes of hundreds of beautiful women. He was assailed on all sides by the demons of pride, vanity, and love of power, with an intensely passionate nature, that

while it was deeply magnetic, could also be swayed.

Let the cloud pass, and cherish in your hearts this fact; it is not just to permit one sin to overshadow so many virtues even though the sin were there; to set over against such many qualities, such magnificent mental powers, such forces for good, such eloquence for truth, one false movement, is to defraud humanity of heaven's benefaction to the age in its sore need.

That Henry Ward Beecher was spiritually generous, that he was many years in advance of the old faith, that he planted seeds of true liberality, that he was a free man and fought for the freedom of his fellows, there can be no doubt. He will live in the hearts of thousands for generations to come, in some sense a benefactor. The words of his mouth will continue to wield a power for good in this land generations hence.

His death was beautiful. His thoughts of death were utterly opposed to the doctrine of death as embodied in the orthodox faith, which made it a thing of horror; cause for bitter lamentation, black apparel and flowing tears. Even as Spiritualism teaches, so Beecher believed that death was but a birth in which the soul gained larger liberty; he would have no one weep, or wear crops for him, but rather strew flowers and sing songs of joy.

Let us take pattern from his virtues, his largeness, his sympathy, tenderness of heart, intensity of purpose, simplicity of living. Let us cherish his beautiful thoughts of death, and when our friends depart along the way that he has gone, let us not make for ourselves raiments of night, nor clothe ourselves in the blackness of despair; but twice fragrant flowers and hang them at our doors, garlands of white roses and violets, and sing songs of joy embodying the sweetest liberty and purest peace.

Spiritual Phenomena.

To the Editor of the Religio-Philosophical Journal:

In the conflict of opinion and theories entertained by persons investigating the various phases of spiritual phenomena, one rarely perceives that much remains to be learned respecting laws and principles governing in obtaining manifestations, the genuineness of which there can be no doubt. Only by the incautious or superficial observer will it be claimed that we have advanced beyond the elementary lessons in the study of this great question, though we have no hesitancy in saying we are in possession of evidence in abundance which appeals to our consciousness through the organs of sense in such a manner that we realize the fact of man's continued existence after the change called death; also of his ability to communicate with persons in earth-life, conditions being favorable. That being so, to learn as much as possible respecting conditions should constitute the first lesson in entering upon a study of this great subject.

In dealing with matter the human mind is not slow in discovering principles and arranging conditions so that a continuous repetition of similar results may be obtained.

Since the advent of modern Spiritualism millions of intelligent men and women have had no difficulty in agreeing that man's continued existence has been clearly demonstrated through what is recognized as spiritual mediumship; but, when the question of conditions is raised they are all at sea—no two are able to harmonize on all points, and where they do they have nothing but theories to offer in support of their positions—theories that others equally well informed reject. Perhaps I ought to say the presence of a medium through whom phenomena may be obtained is universally acknowledged as being essential. At the same time it might be difficult to say just what constitutes a medium, or wherein they are unlike the generality of mankind. My observation leads me to conclude that a spiritual medium is regarded by many as an instrument endowed with reason, whose office is to superintend the instrument, and see that it is in order to perform any special kind or character of work at a moment's notice. Persons holding such views failing to obtain just what they had set their minds upon; often remind the medium that conditions are wrong; that it is his or her fault, owing, perhaps, to their manner of living, which has only to be corrected, when it would only require that they be wound up and set going to obtain good results, on the same principle one would proceed with a well regulated clock. Experience teaches that no two mediums are alike, while the reason why or wherefore are by no means clear. Assuming the above to be a fair statement of the question as it exists to-day, the consideration of facts already obtained may aid us to some extent in solving these difficult problems.

Readers of the JOURNAL will recognize me as the associate of Dr. Henry Slade during the last twenty years which is my apology for selecting him in my endeavor to illustrate a principle that I am inclined to regard as general in its application to mediums. Dr. Slade being the first medium in whose presence the phenomena of independent writing occurred consecutively, was not long in obtaining a world-wide notoriety. Among his patrons were persons regarded as leading lights in the religious, political and literary world, all acknowledging the genuineness of the phenomena. Their convictions respecting the source from which the writing purported to have come, were not as a rule so readily expressed.

To identify the writer or the intelligence

guiding the pencil, is often attended with more difficulty than to verify the fact of the writing occurring in the manner claimed. At the same time cases are not wanting in which evidence of identity was not as full and complete as it possibly could be short of the visible tangible presence of the person in question. One or two instances of the many that could be enumerated will be sufficient to introduce in support of what is here claimed.

The first to which my mind occurs came under my observation in the summer of 1873, at 413, 4th Ave., in the city of New York. A stranger came to our rooms, had a sitting with Dr. Slade, after which he engaged to come on the day following, saying at the same time he wished to have a series of sittings during his stay in the city, his home being in the interior of the State. It is impossible for me to say whether it was at his next sitting or at a subsequent one that he obtained a message covering one side of the slate, the lines straight and well written in what would readily be recognized as a lady's hand writing, signed by his deceased wife, which he claimed was not only a *fac simile* of her writing, but her language and form of expression. Altogether the messages were also unmistakably hers. His comments made at the time showed a keen appreciation of the evidence of identity contained in the message.

At a subsequent sitting he met with another agreeable surprise, receiving a message over the signature of a deceased son, in which he claimed the proofs of identity were as strong, if not stronger, than in the one from his wife. My recollection of the writing is that it might be called a careless business hand, the spelling being simply outrageous. In speaking of it the gentleman said his son ranked high as a mathematician, though he was never able to learn to spell correctly, the mistakes in the message were such as he was in the habit of making in his correspondence while living. Equally satisfactory proofs of identity often came to strangers at their first sitting, skeptics as well as believers, such as reference being made to events known only to the writer and the person to whom the message was addressed.

By this time I fancy a question has assumed form in the minds of many of your readers, which may be put in this way: If others can obtain such satisfactory results, why is it that I have never received the slightest favor in that direction?

My answer is, I don't know. But I do know that your case is not an exceptional one, having met scores of others whose faith in the philosophy and facts of Spiritualism was well grounded, persons to whom we would say their spirit friends would gladly come if they could, though positive evidence of identity seldom, if ever, comes to them. While we may claim to know that some spirits are able and do control mediums, it remains to be proved that all spirits can, let their desire be ever so great. My observation warrants me in saying that in many cases the probabilities are that messages, purporting to come from some friend or relative of the person to whom they are addressed, were written by some one of the medium's familiars, who kindly undertakes to act as amanuensis for the spirit who says I am A, B or C. "Please say this," giving the substance which the writer proceeds to formulate in the message in his own manner of expression, affixing the signature of the one for whom it was written. If this theory is correct, it would seem to account for the similarity or sameness in messages purporting to come from different sources or spirits.

One thought more before leaving the subject which has already extended far beyond the limits anticipated when I commenced writing. It has been my privilege to know earnest, anxious, honest investigators, who have had scores of sittings in all of which evidence of identity was too obscure to be of any value. On such a person leaving, the seat he occupied may be taken by a stranger who is immediately confronted with overwhelming evidence of identity. Perhaps, in the good time coming we will have increased our knowledge sufficiently to understand why these things are so. J. SIMMONS.

Phenomenal Precocity.

Not long ago the first prize at the Paris Conservatory of Music was won by a girl named Renie, who is ten years old, and was so small that the pedals of the piano had to be raised in order that she might be able to reach them. Juliette Boga is the name of an eight-year-old artist who has won the first piano prize in a competition at Namur, Belgium. In several German cities Joseph Heilmann, of Warsaw, has given a very successful series of concerts; he is nine years old and has performed several strong compositions of his own in his concerts. Henry Varlean, of Rheims, not yet eleven years old, has been making a brilliant concert tour along the Rhine. The Hagel sisters have given concerts in the German cities of Bamberg, Reruth and Nordhausen. The youngest of these sisters, six years old, plays the violin; the second, seven years old, is a performer of talent on the cello; and the oldest, eight years old, plays the piano.—Boston Transcript.

The death of a man's wife in like cutting down an ancient oak that has long shaded the family mansion. Henceforth the glare of the world, with its cares and vicissitudes, falls upon the old widower's heart, and there is nothing to break their force, and shield him from the full weight of misfortune.

For the Religio-Philosophical Journal.
The Phenomena of Spiritualism; Transient or Permanent—Which?

The present tidal wave of phenomenal wonders, these to continue and with increased power, or having answered an important end in human history, are they to pass gradually away amid a deepening haze of imitation and deceit? This is a topic which may well attract the attention of some of the able contributors of the JOURNAL, and it is moving to this end that the present writer ventures to throw out a few leading thoughts upon the subject.

With the great majority of outspoken Spiritualists, it seems to be taken for granted that the material manifestations with which the world is now being astonished, are to be kept up as a permanent; nay, it is thought by some, that there is to be an increase in prevalence and power until the two worlds shall seem to blend together and no room be left for doubt in the matter. Thus, we are sometimes assured that materialized spirits will soon be seen walking our streets and speaking from our platforms, and no special wonder be expressed except by novices.

But there are many of us who take a widely different view of the subject, one as we think far more in accordance with the dictates of enlightened reason as well as with the general history of the world. We regard this period of seemingly miraculous agency as but one important phase in the providential development of humanity under the guidance of perfect Wisdom and Love. Hence having answered certain divine purposes, it is a consistent belief that in due time there should be a gradual diminution, if not an entire disappearance of the genuine of these spirit manifestations. It is quite probable, however, that those of a mixed or of a wholly false character may prevail with undiminished vigor after the true shall have passed away. A general investigation of the religions of the world would, it is thought, give strong support to this view of the case; at present, however, we will turn our attention to but one of these religions, the one with which we are most nearly concerned.

At the time of the introduction of Christianity into the world, there were doubtless prevalent spirit manifestations similar to those of the present day. These, the great inspired Teacher made use of to arouse the attention of a low materialistic age to the high spiritual truths he came to enlarge and to brighten; but it was far from his intention that the so-called miracles of his career should be made the basis of his spiritual truths; on the contrary, he seems—at least on one occasion—to have been strongly repelled at this slavish leaning of the people upon what appeared mainly to the material senses. "Except ye see signs and wonders ye will not believe," are his words. Already it would seem an undue stress had begun to be laid upon the "signs and wonders" of that age, which Jesus felt called upon to check, and not long after, imitations, false signs and wonders began to appear, and unscrupulous ones were not wanting who were ready to transmute the wonderful gifts into money-making. At least, according to the account in the Acts of the Apostles, one such person approached Peter with this end in view and boldly offered money for the gift of the Holy Ghost, as it was then called; but what was the reply? "Thy silver perish with thee, because thou hast thought to obtain the gift of God with money."

The truth of the case seems to have been that, because of the very material condition of that age, the great Teacher found it needful to employ marked material means to call attention to his teachings; but that it was not his intention that his followers should lean upon such as the permanent supports of their faith. On the contrary, the ever present spirit of this faith was a direct appeal to consciousness; to an individual capacity to perceive and to follow the truth. "Why, even of yourselves, judge ye not what is right," are his own words in this direction. It was then but a transitory purpose the Christian miracles were designed to accomplish, and hence in the ever wise unfoldments for the growth of the race the genuine were gradually superseded by the false of these wonders, or, as in Roman Catholic history, the two became so blended together that all were well nigh worthless as helpers of humanity.

But the makers of early Christian history were unwilling thus to part with a material and so-called miraculous basis for their faith, so they interwove a somewhat exaggerated account of the early wonders into what were claimed to be the infallibly inspired books of the New Testament, the good Fathers declaring that the age of miracles was past and leaving it as a necessity that henceforth men must let the platform of their immortal hopes rest upon dead and decayed timber, rather than upon such as might be found living and fresh in the coming ages; and so all down the ages, these embalmed Christian miracles have been held as the sacred foundation stones of evangelical orthodoxy, and even among liberals—the Unitarians especially—it has, within the range of my own personal experience, been dogmatically held that to reject the New Testament wonders as being especially inspired miracles, was to demolish the very basis upon which the Christian religion rests. This was the great heresy of Theodore Parker, for which, more than for all else, he was, so far as this was possible, driven from the ministry. But our Unitarian friends have grown wiser since; they no longer think that the everlasting truths of the Sermon on the Mount, and others of Jesus' teachings, rest upon so unstable a foundation as the recorded wonders of the New Testament. Theodore Parker is no longer regarded as an obnoxious heretic, but is now esteemed as a bold and able leader in theology, of whom Unitarians are proud. The leading association of the denomination has recently even published a volume of selections from his works for general circulation, a decided advance this in Christian liberalism for which we should be duly grateful.

History repeats itself, it is said; may it not be so in this instance? Is it not probable that, even as with the early Christian miracles, so with the miraculous wonders of our own day, having answered an important end in human history, they will gradually lose their clearness and power in a haze of deceit and falsehood, and these shall be wisely evolved even to the consciousness of the masses, a far nobler demonstration of a life beyond. Its reality, its nearness and beneficent activity? It would seem that this should be the case if the spiritual, as well as the material universe is under a wise and perfect control for the good of man; for, although it is true that these material demonstrations of our day are working out important results to an age clinging to the domination of the sheet anchor of its hopes, yet it is equally true that man in his essential being is spiritual, and ought not to be the slave of matter, and that the closer he clings to his spirituality the more rapid will be his growth toward those higher conditions of life possible to him here, but which should be his home in the hereafter; and is it not clear that man in his essential spirituality should not be necessitated to lean upon a material crutch for a knowledge of his immortality? He only needs to be born spiritually and to be in a healthy condition of spiritual growth—intrinsically as natural and as useful as is a healthy physical growth—in order to know of his immortality. For this he has no need to be helped by a chain of philosophical reasoning, nor yet to lean upon material phenomena like those to be met with among mediums and their seances; but his faith will come through soul intuitions, as a pure white light shining through a crystal skylight of the upper brain, an avenue of brightness which, when kept clear by a noble life, and from the dust and fog of this life, of the senses, has power to reveal to us this and all the higher truths now within our reach, and that with a certainty not inferior to the instinctive action of some orders of the animal kingdom, the infallibility of which is a standing reproach to man on his usual plane of life. Herein is found also an open channel of inspiration, and of a direct and conscious communion with personal dear ones, and with other congenial souls in the life beyond.

Spiritualism, then, in its highest, most uplifting phase can, and does, exist independent of the external senses; and of this it may be said that it is the soul's omnipotent lever of advancement toward perfection. In a life like this, aspiration, with its answering response, inspiration will become a daily and never failing experience.

There are some of us, then, who do not regard the material phenomena as the sheet anchor of our modern Spiritualism, in its largest and most exalted sense, and yet there are others and among the most zealous and outspoken of our number who cling to these phenomenal wonders with a tenacity—I had almost said bigotry—hardly less than that of orthodox Christians to the so-called miracles of the New Testament. There are not wanting prominent Spiritualists who are ready to cry out with sweeping indignation against those who express doubts as to the superlative value of these appeals to the senses as the essential basis of a rational Spiritualism; and it is doubtless true that in many instances—especially in the earlier days, before unscrupulous mediums and earth-bound spirits had gained so large a sway over the movement—many aspiring individuals have been largely helped in their better life by such means; and all along until now have there existed in all directions harmonious home circles, sacred to the home affections and to a personal religious unfoldment, through whose means a good has been accomplished to be fully known only in the ages of eternity. But when we turn our attention to our public mediumistic manifestations and seances, as they are now generally managed, especially those of the materialization order, it may well be doubted whether in these any important advances in personal purity and perfection are often made. This doubt applies in regard to those out of, as well as those in, the earthly form; it is not improbable that both are more hindered than helped by being immersed in an atmosphere so thick with material grossness and deceit as is that which but too often surrounds such seances. Angels of the higher order could not approach near enough to render direct aid in such cases, and many of us have dear ones, perhaps long in the Spirit-world, whom we would much prefer to have remain in their higher conditions, rather than in response to some unwise and selfish desire of ours to descend and show themselves in the old bodily form amid such repulsive surroundings.

It is hardly to be wondered at that, with material phenomena like these constantly held forth to the public, Elizabeth Stuart Phelps, looking solely and willfully in this direction, should have made her recent indiscriminate onslaught in the newspapers, for with such specimens in view the incredulous inquiry may well be made, "Can Spiritualism Spiritualize?" and it may be well for us to ponder her truths as well as rebuke her narrowness and injustice.

One serious consideration against the permanence of this influx of phenomenal wonders now flooding the world, is that from the nature of the case familiarity with any given order of things tends strongly towards weakening their power; so it has often happened that one, in the first experiences, has been awed and spiritually aroused by a sensible contact with the unseen life, and yet by a further and more familiar experience has become indifferent to the good influence, and has turned the startling phenomena into food for the curious and wonder-loving faculties of our nature, or, if not quite so bad as this, the mistake has been often made of lingering upon this outside scaffolding instead of seeking an early entrance into the temple of spirituality itself. In other language, it may be regarded as a matter of serious doubt whether a concentrated and long continued attention to the material phenomena of Spiritualism does not tend to lower rather than elevate individual character; but I would not dogmatize upon this point, or be unjust to any—I would simply ask of our most serious thinkers, what do observation and experience teach in this matter? In what direction should we look for the more spiritually elevated among Spiritualists? Not, I think, among those who are the most constant frequenters of the phenomenal seances room, whilst the elevating influences of the lecture hall are neglected or ignored. Startling appeals to the physical senses may be well—even essential in some cases—but to linger amid such influences can hardly fail to hold in check any awakening impulses toward a higher life.

It is against the prevalent abuses of these phenomena that our remonstrance is mainly directed; but a word or two should now be added upon another point of our inquiry; it is in regard to the exaggerated stress often laid upon such material proofs as to their bearing upon the doctrine of man's immortality. The assertion is often confidently made that now, at length, after an indefinitely long period of doubt and unbelief in the world's history, a positive proof of the immortal life has been reached. But the actual proof in this direction, of our spirit manifestations, does by no means extend so far; they only go to prove that, in some cases, death has had no power over individual life; that in these, it has been but a transition to a world beyond, and that a way has been opened through which, under favorable conditions, intelligible communications can be made between the two worlds; also that, at times, what seem to be materialized forms are made to appear so as to be identified by friends as some with whom they have been familiar in the earthly life, all of which constitutes a wonderful triumph of progress in the relations between the seen and unseen conditions of life, one for which we cannot be too thankful, nor can we be too careful and reverent in using the enlarged privileges thus afforded us.

But in all this there is no direct proof of

immortality; that is, of the eternal life of the race; only the inference is gained that, as some souls have survived the death shock, it is probable that all may do so, and that in a career of eternity nothing is likely to occur of a force sufficient to destroy the life of a human soul; and this at first sight seems a rational inference, but yet it will not do to give it a positive application, for neither we nor the spirits with whom we are likely to communicate can know what wonderful changes may await us in an unfathomable eternity.

Is it not probable that the now generally accepted doctrine of evolution, with its adjunct, the survival of the fittest, may extend in its action not only through the death passage, but also in the spirit spheres of life? Is it certain that all, even the most grossly and imperfectly developed, have within them germs of the spiritual vigorous enough to withstand the disrobing process of death and the stupendous change into a life beyond matter?

It would seem that immortality as a germ belongs to every human being, and that its natural and most vigorous unfolding belongs to the disciplinary conditions of the earthly life; but at the present stage of the world's spiritual growth, individual failures in this respect are far more the rule than the exceptions, and the great crowds of humanity enter the unseen world much in the condition of newly born babes in the earthly life. The immortal germ is not utterly destroyed, however, except, perhaps, in some exceptional cases; it has been but overlaid and well nigh crushed by an over weight of gross materiality. But in these exceptional cases, is there not reason to fear that—even as there are certain blights and failures with seeds and vegetation in agriculture—so it may be with some human souls in the great transition and in the immediate life beyond?

But these may well be regarded as doubtful speculations, and I will not dwell upon them. Of this, however, we should feel confident and earnest; he who would enter the heavenly world a conscious heir of immortality should live the immortal life while here. His whole being should be rounded out toward a healthy and harmonious perfectness; not a faculty should be without its rightful use, the crowding and controlling glory being in the spiritual man, ever gazing with reverent, aspiring gaze upward toward the great center and source of all. He who thus lives will have no use for material proofs of his immortality; he will be in his own consciousness what the many doubtfully hope for. Among sages and philosophers of all ages have such immortal ones been known, whilst among those unknown to fame many faithful ones have lived on with a quiet, unwavering trust well expressed in these beautifully appropriate lines* of another, with which I close my article:

"When for me the silent ear
Finds the silent river,
And I stand upon the shore
Of the strange forever,
Shall I miss the loved and known?
Shall I vainly seek mine own?"

"He who plants within our hearts
This deep affection,
Giving, when the form departs,
Fadless recollection,
Will bid the unbroken chain
Closer when we meet again."

"Therefore dread I not to go
O'er the silent river,
Death, thy hastening car I know;
Bear me, then, thy loving hand,
Through the waters to the shore,
Where mine own have gone before."

*The above lines were taken from a collection entitled "Hymns of the Spirit," edited by Sam'l Longfellow and Sam'l Johnson, a book which Theodore Parker once facetiously called "The Sam." This hymn is designated as anonymous in the index, and I have some desire to know of its authorship and history. I think it must have been written before the advent of modern Spiritualism, notwithstanding its close adaptation to our thought.

PROGRESS AND POVERTY.

To the Editor of the Religio-Philosophical Journal:

Sitting on my porch reading "Progress and Poverty," that crowning sermon of the great apostle of No-man's land, I received a visit from "Uncle Moses," an old gemman* of a feeble skin and inquisitive mind. He is a type of the average darkey, always looking for something of phenomenal interest to his race to turn up, some providential deliverance from the pangs of labor and hunger, for only the latter will induce him to resort to the former. He believes it to be the business of a Providence to provide, and never tires of praying "with his mouth." One half his time he prays for melons that will grow in the woods without cultivation. In justice to the stock of industry stored in his heel, I must say that I think he would undertake to scatter the seeds while on the way to church or to see his sweetheart. If he did this and the vines were of vigorous growth they would very soon kill out the pine-forests, so close and rapid would be the planting, for nearly every night nearly every negro is out on either an erotic or a religious excursion.

The other half of his time he prays for sweet potatoes that will grow like the afore-said melons, and for possums so accommodating as to fatten upon wild fruits, and then he himself to his abanty for "supper"—not where they eat, but where they are eaten,—as my friend Hamlet said the other day.

The confiding and superstitious traits of which I have spoken lead me to the dark surmise that the namesake of my hero—he of the bullrushes—must have been an African. He was always stuffing his followers with promises of something marvellous, and if anything remarkable occurred he "pointed with pride" to the fulfillment of his prophecy; if nothing occurred he only had to tell the boys that they had been too bad to deserve providential aid, which I suppose was about the only truth he ever told them.

The whole race in America, has ever been and is now on the tip-toe of expectation to an extent that can only arise from priestly instillations into generation after generation of their African progenitors along the passage of the unknown past; for he it is known that superstitions—and nearly all the world's elements of religion are but superstitions—are like blood diseases, transmitted from parent to child through many generations and often incurable in the end. Mr. Ethnologist, can you not find nations whose early impressions—always received from an interested priesthood, of course—have set a Chinese Wall between themselves and progress?

The negroes are to-day the most religious people in the world; they alone can get up on short notice the phrensy once so common at the camp meetings and love-feasts of the whites. It is hard to find a negro in the South who does not belong to a church, and I think a large majority feel themselves called to preach the doctrine of Christianity, but their sermons and the interpretation which they

give to the teachings of the pure Christ, are soiled with the slime of the Nile, and their religious songs and chants in intonation and form have borrowed little since leaving Africa.

But to return to our Moses: he at once began to question me about the book I was reading. I told him that in it the author had proved to his own satisfaction that rent was the cause of all the poverty and suffering in the world. He listened eagerly to my words, few of which he understood, turned his head on one side, elevated his eye-brows, giving every evidence of a huge thought and interrupted me with: "Say, Boss, don't you s'pect it causes hog cholera, too?"

Before reading "Progress and Poverty," I should doubtless have laughed immoderately at the question, but having just read the arguments by which Mr. George has convinced so many people of the truth of a proposition seemingly about as absurd as this one suggested by Moses, I resolved to take time to consider the matter, and promised an answer the next time I should see him. I must here explain that the negroes depend upon their own and their neighbors' hogs for a large part of their food, and cholera gets among the hogs frequently, destroying a large portion of them. Hence to Moses and his friends this question involves about as much as a New York election would to Mr. George. Perhaps the reader may not be aware that there is a sixth sense; but there is. I have recognized it for a quarter of a century, and have obtained through it many valuable facts which I neither heard, felt, tasted, smelt nor saw. Well, with this sixth sense wide-awake I sought the forest where the trees are many centuries old. There is something mournful and sad about the music of a pine-forest swept by a gentle wind. You hear in it the voices of ages ago. It seems a continuous chant historical, of the facts and fancies, the legends and traditions of the old, old woods.

I was fortunate. I struck the forest as there was passing over it a plaintive wail which I, at first, supposed to be a requiem for the dead past, but bending an ear close to nature I found it to be the death-song of an old fellow who had stood his ground, firmly resisting the encroachment of civilization ever since the discovery of America by Columbus. At last he was dying and in his death-song he told of the changes wrought by the White Hand, most of which had been for the worse.

Then the other old trees joined in and each one had fair words to speak, or a snatch of song to sing of the good old time when there was no ownership of the soil, no cultivation, no rent. The laziest Indian could find a possum skin for a breech-cloth and when the hunt was successful he had enough to eat—when otherwise he did without. There were no "big injuns," with a large amount of meat laid up, ready to enslave their fellows by taking advantage of their hunger and exacting a day's work for ten pounds thereof.

Better still! No grasping red-skin had appropriated the land, built comfortable cabins in which to beguile for a price, his fellow citizens who might with their families be perishing in the sleet and cold of an unexpected "norther." And so when the wild game scared away or sought better pasture, or a storm of unusual cold came on, thousands perished, but no high-born son of the forest bartered his royal muscle for food or shelter for his dying child—there was none to buy.

Nor was there any sign of the evil over which a certain class of political economists are now weeping oceans of tears. "The rich are getting richer and the poor are getting poorer." Nobody became richer and nobody could become poorer because no one had anything to lose.

But finally an Irishman came, and as his ancestors for generations back had been accustomed to "raise a pig to pay the rent," he brought one along. He cleared up land upon which to raise corn with which to feed his hogs, which increased rapidly, and when other emigrants came along he had surplus land to rent to them and pork to sell, and then he came to be a capitalist, and renting out his land and selling his meat for as much as it would bring, he was of course an extortioner.

Now up to this time no deer, bear or other animal had been afflicted with the hog-cholera, but as soon as the ubiquitous Irishman began to raise rent—and pigs—hog-cholera and the other evils resulting from civilization appeared. The rich became richer and the poor generally do their best to become poorer, but for obvious reasons their efforts are vain. But why dwell here longer? I have shown that hog-cholera followed the advent of rent into this country, and it now becomes the plain duty of the reader to believe that the latter was the cause of the former.

And now when I would quit—nay, must quit this theme of rent, my pen refuses to lie down and insists on showing that to the same cause may be traced Sam Jones and Talmage.

Allen. La. FARMER LEE.

The Unseen Universe.

WM. CROOKES, F. R. S., ON MATERIALISM.

The world is moving fast. What was positive knowledge yesterday is doubtful to day, and will be gone to-morrow. When, in 1774, Priestly discovered oxygen, the death-knell of the four elements—earth, air, fire and water—was rung. Cavendish, Black and Lavoisier speedily asserted that air and water were compound bodies, and fire disappeared as an element when the true theory of combustion was known. Then came the successive discoveries of the other so-called elements, some sixty odd. Yet now, in the theatre of the Royal Institution, in 1887, but little more than a hundred years after the announcement of Priestly's discovery, Mr. Crookes, with all the weight of pre-eminent scientific reputation, and supported by others of as great renown as himself, tells the world that, after all, evidence of a conclusive kind shows that there are no such things as elements at all. They are elements only "so called."

"I must beg you," says Mr. Crookes, "to carry your thoughts back to the time when the visible universe was 'without form and void,' and to watch the development of matter in the states known to us from an antecedent something. What existed anterior to our elements, before matter as we now have it, I propose to name *Protyle*."

"Matter as we now have it," a curiously suggestive phrase. After referring to Sir William Thomson's picture of the "state of things immediately before the birth of our sun, when the Lucertian atoms rushed from all parts of space,—and formed, in a few hours, an incandescent fluid mass, the nucleus of a solar system with thirty million years of life in it," Mr. Crookes goes on to say: "I will ask you to accompany me to a period even more remote—to the very beginnings of time, before even the chemical atoms had consolidated from the original *protyle*."

Let us imagine that at this primal stage all was in an ultra-gaseous state—a state differing from anything we can now conceive in the visible universe."

In the very beginnings of time, then in the opinion of one of the foremost leaders of scientific thought, "Matter as we now have it" did not exist, only the original *protyle*. Modern matter, then, is either old matter—matter which is not matter as we now have it—changed in some way, or it is the result of a new creation. The latter hypothesis is not that of Mr. Crookes. Modern matter is evolved out of the *protyle*, that early or formless stuff, primal matter, whatever that may be which anyway is not this. But on this "primal matter," or *protyle*, an operation took place, which produced granulation, and so the atoms came into existence, an atom full of energy, which energy had to be got somehow or other from *protyle* also; and as gravitating matter and Sir William Thomson's incandescent mass, with its eventual solar system, are the result.

Biologists have assumed the existence of protoplasm, and now chemists are to assume the existence of *protyle*. Out of protoplasm all living creatures are somehow developed, out of *protyle* all inorganic, so-called matter is generated. But what is before all this? For though Mr. Crookes speaks of the "beginnings of time" there is in the assumption of a possible operation—analogous possibly to cooling—on *protyle*, a tacit acknowledgment of something being there before the "beginnings of time." Two forms of energy were there, one either heat or something analogous to it, and the other "the imponderable matter, essence, or source of energy we call electricity."

How far are matter and spirit apart now? But let us go on to the most profoundly suggestive, perhaps, of all the suggestive observations of this remarkable address. After an elaborate disquisition on the development of matter out of *protyle*, by the two pre-existent agencies, say heat and electricity, Mr. Crookes continues: "But let us pass through the looking-glass. What shall we find on the other side? Dr. Carnelley asks for an element of negative atomic weight; and here is ample room and verge enough for a shadow series of such unsubstantialities, leading perhaps to that 'Unseen Universe,' which two eminent physicists have discussed."

When not so many years ago Darwin enunciated the doctrine of evolution, he was hailed as a blasphemer, for theology was still dominant, and the vested interests of narrow-minded bigotry and shallow knowledge were invaded, yet they buffed him at last within the walls of the Abbey, and the priests of the Church committed him to the grave in "sure and certain hope of the resurrection to eternal life."

Science has succeeded theology, and the gospel according to the conservation of energy has replaced the Gospel according to St. Matthew. The vested interests of this new belief are at stake when it is asserted that intelligence exists outside what is called matter. The "sure and certain hope" in which they helped to bury Darwin is a delusion and a snare. Can we hope, then, after all, that in a time, perhaps not so long hence, the priests of science like the priests of theology, will acknowledge their error, and that spirit and matter alike being abrogated, within no Abbey walls, over no apostle of this or that belief, but over the grave of all mistakes, and under the great dome of the universe, there will go up the song of peace and of incoming wisdom? It may be, for the address of Mr. Crookes is a step onward in this direction such as has not been made in our generation.

In a journal where pure science and a multiplicity of the terms which such science demands for its elucidation, would be out of place, we cannot enter into either the description of facts or the arguments founded on those facts which would lead up to the comprehension of the atom of negative weight which Dr. Carnelley, and presumably Mr. Crookes, surmise as being existent. Suffice it then to say that the assumption of the existence of this atom, which is as much the outcome of Mr. Crookes's scheme of reasoning as any other result he has arrived at, means a development in a direction exactly opposite to that which has produced our present so-called material system. It points to a state of being in which segregation and not aggregation is the rule, a state in which whatever exists exists under such conditions as to be out of the ordinary ken of sensations built up from the experience of this present state of things.

The "Unseen Universe" of the two eminent physicists thus becomes a reality, and another step towards the solution of the great problem of existence has been made. It is difficult at first to grasp the far-reaching significance of the existence of this new universe. The eyes with which we see, the ears with which we hear, the tactile nerves which convey the sense of touch, have been developed under conditions of a particular environment. Of this environment the atom of positive weight is the type. To that other universe of which the atom of negative weight is the type, this universe of ours would probably be generally an unseen one, and yet the two may be, and doubtless are, coincident. We say this universe of ours would be unseen generally to that other, and we may fairly say the same in speaking of the new universe in regard to ourselves. Yet suddenness does not seem to be the rule in nature, and the negative forms of atomic energy may, under some circumstances, overlap each other, as it were. In this way the two universes would be partially visible to each other. If that be so, many of the psychical and physical phenomena hitherto so mysterious are in a fair way of being accounted for.

But if there be two such universes why not more? Imagination is lost in the vastness of the conception.

The late Mr. J. H. Green in his "Prolegomena to Ethics" struck a heavy blow at the materialism of the age from the philosophic side, but a far heavier one has been dealt by Mr. Crookes from the scientific.

Light, London.

He Found the Money.

There is, or was at least, not long ago a deaf and dumb man at Delavan who can do all and even more and better feats at mind reading than Bishop. His name is Dudley, and he follows the humble occupation of a house painter and glazier, and does his mind reading feats for pastime only. I saw him find a 25-cent piece that was hidden in a pile of sawdust in the basement of the deaf and dumb institute. It had been placed there by a young man who was skeptical about Dudley's ability to find it. The young man told him by writing on a piece of paper that he had secreted the money and that if he would find it he could keep it. Dudley grasped the young fellow by the ear and dragged him from the place where they were standing on the lawn 300 feet away to the spot, and without any hesitation dug a hole with his hands into a big pile of sawdust and uncovered the money. Dudley was also blindfolded.—*Wisc. State Sentinel.*

Woman and the Household.

BY HESTER M. POOLE.
[106 West 29th Street, New York.]

THE IDEAL.

In the still air the music lies unheard;
In the rough marble beauty lies unseen,
To make the music and the beauty, needs
The master's touch, the sculptor's chisel, keen.

Great Master! touch us with thy skillful hand,
Let not the music that is in us, die,
Great Sculptor! hew and polish us, nor let
Hidden and lost, thy form within us, die.

Spare not the stroke! do with us as thou wilt,
Let there be nothing unfinished, broken, marred,
Complete thy purpose, that we may become
Thy perfect image,—thou our God and Lord.
—H. B.

The Pennsylvania Audubon Society of this city issued lately an address against the killing of birds. The society is composed entirely of women whose object is to stay the indiscriminate destruction of birds for millinery and decorative purposes. Before becoming a member an applicant must pledge herself not to kill, wound or capture any wild bird, not even for food, so long as she remains a member of the society, and must discourage and prevent, if possible, the killing, wounding or capture of birds by others. She must also refrain from the use of wild birds as ornaments of dress, ostrich feathers excepted.

The women of New Orleans are in luck. A few weeks ago Mrs. Newcomb of New York, gave one hundred thousand dollars for the establishment of a higher school for young women in connection with Tulane University. A few days afterward Miss Annie Howard followed this with a donation of the ground and a sum of money to erect a fine library building. This week Mrs. Charles A. Whitney and Mrs. Charles T. Howard gave thirty thousand dollars to the Christian Woman's Exchange, to be used in enlarging its scope and opening industrial classes for girls.

A Boston Journal says: "A civil suit against a liquor dealer of this city was brought before Judge Pitman of the superior court the past week, the result of which will not only prove of great interest to temperance people, but shows what can be accomplished by an outraged wife and a woman of indomitable pluck and determination, at the hands of justice. The case was one where a most estimable lady brought suit against a liquor dealer, claiming damages because her husband obtained liquor on the premises controlled by the dealer, and though temporarily defeated in two trials through a disagreement of the jury, she was still determined to see what protection there was in the court for a wife against one who had sold her husband intoxicating liquor, and, in spite of the most obstinate opposition, against even the advice of intimate friends, unaided and alone, except what she received from competent and faithful attorneys, she pressed the case to a third trial. This came off last Monday and Tuesday, and resulted in a triumph for the wife, the jury after a short absence bringing in a verdict in her favor."

In this case the husband, who had an uncontrollable thirst for liquor, had become intoxicated in a saloon by invitation of the proprietor who invited him to drink several times. While intoxicated he fell down stairs and suffered severe injuries, for which his wife brought suit with result as stated. Perhaps a few more such cases brought by plucky women might make liquor selling less profitable and popular.

Mrs. Jeannette M. Thurber of New York City, is the originator of the American opera, interpreted under the auspices of the National Opera Company. Mrs. Thurber is a very practical woman, intensely patriotic, and when a child she indulged in day dreams of the time when opera should be rendered in English in her native land. Of course, when she spoke of it, people laughed at the idea of opera in plain English, but the determined little person kept her own counsel, worked out her plans alone, and as she grew to womanhood the desire grew stronger to carry forward the pet dream of her childhood. She felt that American girls should find their opportunity for study and development at home, and so, alone, she opened the school for training opera singers in English. Possessed of ample means, Mrs. Thurber secured the best of teachers, and slowly her work grew; strong and deep it took root, and during the season of 1885 the public presentation of American opera was a test of the work done.

During the winter of 1886-87, the National Opera Company have given in New York the finest entertainments ever witnessed of that kind in the city.

In a curious, interesting and suggestive book by Anna J. Johnson of 200 West 54th street, New York, well-known as the teacher of Faith Training and Christian Science, the following extracts may be found as part of the last chapter:

"The natural body is the counterpart of the earth, and when we attain to a knowledge of our own human nature, we shall be enabled to comprehend the earth's surface and its interior. The human body is as fully intended by the creator to revolve in its own orbit, as the earth is to revolve around the sun once in a year. The individual mind is, or should be, a sun in relation to its own body, and when we understand our own soul-nature, we shall realize that there is in all a spiritual solar plexus from which radiates a red action, a life motor, a central sun, from which centre one's human nature may receive its perpetual life."

"We shall then be central suns, proving, individually, the perfect law and order of God in human form. This very life principle in the human when made manifest in the earth, will prove the perfect law and order which causes the earth to revolve around the central sun of its own attraction, hence its own existence. Thus individuals who understand their spiritual and natural powers, will cause their physical bodies to perform their functions with perfect regularity and precision. The brain will become the wheel-house, log-book and compass by and through which the perfect mind of the navigator becomes a self-propeller."

"When this musical harmony exists in one soul or in many souls, time with them will be music and music will be time. Then the restriction of earthly space and time will be overcome, and the law and order of the Heavens will be established in the human nature of the one or many who have attained thereto. This is being hid with Christ in God; 'It is the peace which passeth all away.' It is the eternal oneness, the Nirvana of the Buddhist, the ever present and eternal now of the Christian; the God of law and order, the infinite presence of the Peace-maker, reconciling the finite with the infinite relations of spirit with matter, where order, Heaven's first law, is established in love. Love is life eternal, and time and music are love's existence."

"This state of spiritual existence commences with all creation through sound, each speaking its own language, yet, the language of each does musically apply itself understandingly to all life and all grades of unfoldment. When this is perfectly understood there will be a musical harmony existing between the earthly musician and the Heavenly Choir. The musician will be in harmony with the music of the planetary worlds and the music of the one will be heard in the other. There will then be sacred concerts on the earth which will seem to those present as if old things had passed away, and the new earth wherein dwells righteousness had taken their places."

The Relics of Calvary.

A French writer distributes the relics of the cross and the crucifixion as follows:
The Wood of the Cross.—The largest portions are in the basilica of the Holy Cross at Jerusalem, at Rome, and in the Cathedral of Paris.
The Title of the Cross.—The tablet on which is the well-known inscription, I. N. R. I. (Jesus Nazareth, Rex Judæorum—Jesus of Nazareth, King of the Jews), is preserved in the basilica of the Holy Cross at Jerusalem, at Rome.

The Crown of Thorns.—It forms part of the treasure of Our Lady of Paris, but is devoid of thorns, which have been granted to a great many churches. This relic, with the fragments of the cross, is borne in triumph by twelve canons or cures of Paris in the solemn procession which is held at 8 o'clock Good Friday night in Notre Dame.

The Church of St. Sernin, in Toulouse, has a fragment of the crown, which was given it by St. Louis, through his brother Alphonse, Count of Poitiers and Toulouse.

The Nails.—One, history relates, was thrown by St. Helena into the Adriatic to calm a storm; the second is in the famous iron crown of the ancient Lombard kings (used by Napoleon I. in his coronation); the third is in the church of Notre Dame, in Paris. At Monza near Milan, is a nail whose authenticity Benedict XIV. is said to have established.

The Sponge.—Is at Rome, in the basilica of St. John Lateran.

The Lance.—The point is at Paris and the rest at Rome. (It is known as the Holy Coat.)

The Tunic.—Charles Martel gave it to the monastery of Argentat, near Paris, where his sister was a nun. The church of Argentat has the relic to this day.

The Different Pieces of the Winding Sheet.—The largest is at Turin. The Church of Cadocin, department of Dordogne (France), has the cloth in which the head was wrapped.

Rome has the linen with which Veronica wiped Christ's face.

The upper part of the pillar of the scourging is at Rome in the Church of St. Praxedes since 1223. The other part is at Jerusalem, in the Church of the Holy Sepulcher.

Foretold the Date of Her Death.

One of those mysterious forewarnings of approaching death, which are as numerous as they are impressive, has just culminated in the passing away, in this city, on the day predicted, of Mrs. Roxey Atford, wife of the late Truman Woodford, aged 94. A few months ago Mrs. Woodford, while in good health, received a strong impression that she would die on the 1st day of April, and so informed her daughter, with whom she lived. So strong was this impression that she wished to communicate with relatives in other cities, from whom she had not heard for a long time; but before any word was sent letters were received from the very persons mentioned, they apparently being guided by the same mysterious intelligence. Mrs. Woodford also arranged for the payment of interest money due about the time of her expected death. She continued in good health for one of her age, but was firm in her belief of the truth of her forewarning. About three weeks ago Mrs. Woodford had a fall while walking about the house in the night and broke her hip. Owing to her advanced age it was impossible to set the bone, and she gradually failed until her death, April 1st, the day set by her mysterious impression three or four months ago.—Hartford (Ct.) Times.

The story of John Noman's life, by Charles Henry Beckett, to be issued soon by Cassell & Company, is the product of a virile imagination. The characters have been drawn with a firm hand, and the marked individuality which they possess and hold to the end shows Mr. Beckett to be a literary workman of unusual power. The interest of the reader is enlisted from the very beginning, and it grows more absorbing as the personal progress, over the chain of incidents through which the plot is developed. The reader will hardly arrive at a full conception of the broader plan of the novel, until he has finished it. When he comes to a full realization of the bearing of John Noman's story upon the profoundest problems of human life, of man's coming and going, and of his baffling with the fates, we are confident that Mr. Beckett's work will take its place among the notable works of fiction of the year.

Late April Magazines Received.

THE CHICAGO LAW TIMES. (Chicago.) The table of contents of the second number of this quarterly contains a biographical sketch, with portrait, of Chief Justice Marshall; A Bill for Rest of Titles; A Prescription for Poverty; European Politics; The Jury Question in Criminal Cases; Woman and the Law; Property Rights of Married People; Medical-Legal Department; Editorial Notes, Etc., Etc.

CHILD CULTURE. (New York.) A variety of reading for the parents, kindergarten and primary teachers, all the pages of this month's issue.

THE PHRENOLOGICAL MAGAZINE. (London, Eng.) Interesting articles upon phrenology and kindred subjects make up this month's contents.

HORTICULTURAL ART JOURNAL. (Rochester, N. Y.) Fruit growers and florists will find much useful information in this monthly.

Early May Magazines Received.

St. NICHOLAS. (New York.) E. S. Brooks relates the romantic history of Catarina of Venice, and her portrait adorns this number as a frontispiece. Sherman's March to the Sea is well told by General Adam Badeau and has some fine illustrations. A three-part story of life at the U. S. Military Academy at West Point is begun. An interesting collection of Dog Stories adds to the variety of this number and the Brownies go canoeing in their original and amusing style of doing things. A clever story is Lindie's Portrait, and A Rainy Day in Central Park is a bright sketch. There are also serials, poems, short stories, illustrations and in fact most everything that combines to make a good and readable monthly for the young.

THE AMERICAN MAGAZINE. (New York.) The Brooklyn Magazine has been reorganized and will hereafter be known as The American Magazine. The May number gives promise of a Magazine which will be a worthy competitor of the best periodicals. A portrait of Francis Parkman is reproduced as a frontispiece of this issue; the United States Senate has furnished material for a number of interesting sketches of Senators; the social life of literary men in Boston is pleasantly described; J. T. Trowbridge gives a few leaves from his early experience; and Gen. Grant's habits as to the use of wine and spirits are stated by the Rev. Dr. John P. Newman. Many more articles, essays and poems complete a varied table of contents.

THE ATLANTIC MONTHLY. (Boston.) The May Atlantic is opened by The Counting of Sister Wisby, a New England story drawn to the life, by Miss Jewett; followed by a long and notable poem on an episode in French history, and by a paper by Mr. J. Elliot Cabot—A Glimpse of Emerson's Boyhood. Dr. Holmes's recital of his foreign experiences, and also the two serials, The Second Son, and Paul Patoff, are continued; Mr. Hamerton adds another installment to his French and English series. In China and the United States some popular fallacies are discussed, and a study of Italian politics is contributed by Rev. Wm. Chauncy Langdon; other articles, poems, reviews and notes conclude a valuable number.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

Progress from Poverty. By Giles B. Stebbins. Chicago: Charles H. Kerr & Co. Price 25 cents.

This volume is little in size, for it covers only 64 small pages, but large in thought and effective logic. As an answer to Henry George's two works—"Progress and Poverty," and "Protection or Free Trade"—this performance has many claims upon the reading public, being short, timely, interesting, instructive, courteous, very fair, and powerful in argument. Several other reviews and criticisms of Mr. George's remarkable position on the land question have been published, yet not one has pointed out, as this one does, the great wrong and harm inextricably interwoven with his system—that is his inherent tendency to place on the road to despair all who accept his opinions as true, with all the consequences which follow from desperation. The writings of Henry George cannot fail to cultivate a fierce discontent, bitterness and resentment of mind, distaste for steady industry, impatience with the slow gains of self-reliance and economy, and a spirit of wrath and revenge, leading straight on to strikes, violence, suffering, and acts of violence. A book with such evil influences cannot possibly be endowed with correct principles. Nothing worse can befall a man than to lose hope in the efficacy of his efforts. Perhaps it is for this reason that nature abounds with evidence of hope. The sun disappears only to rise in the morning; wintry death is succeeded by the rejuvenance of spring; the grave of the acorn becomes the cradle of the oak; the rainbow spans the skies with a joyous sign; and all the realms of phenomena are aglow with bright promises. It is thus with history also. Religious persecution was the badge of recent ages; now, at least in this country, there is perfect tolerance; serfdom has gradually evaporated in freedom; the houses without chimneys or windows have developed into abodes of comfort where even the poor enjoy what was once beyond the reach of wealthy ancestors; the day's labor which, at the start of this century, was from sunrise to sunset, has dropped to ten, nine, and even eight hours. This radical idea of progress from poverty—this idea of an increasing betterment in the condition of society—is a product of Mr. Stebbins in many forms of argument and illustration, to prove that the 'facta deny Mr. George's theory of progress toward poverty. An adverse evidence is piled upon adverse evidence, until the array becomes formidable and then overwhelming, the reader is forced to the conclusion that Mr. George has built his hypothesis system upon a parcel of bold assumptions which have no support in experimental circumstances; and that he is only a close-thinker—one who ranges through his mind and his library for his general propositions, without testing their accuracy by actual measurement with the outcome of long experience, or going out into the world of occurrence to make comparisons with certainty. Mr. Stebbins shows very clearly that wages are not falling, but rising; that the tendency throughout the United States is, on the average to decrease, not to enlarge, the size of the holdings of the land; that wages are not high where the land is low, but high where land is high; man and land thus increasing in value together; that advance in wages is not concurrent with advance in interest; and that capital is not produced by muscular labor alone, but still more by the directing power of mind, conjoined with industry, invention, self-denial, economy, and wise laws—all of which profits flatly contradict Mr. George. It also shows that the latter, in attributing poverty to private ownership of land, has left out of the problem some radical and indispensable factors, as drink, tobacco, gambling, and other costly vices, the expenditure upon which, if saved and applied to the betterment of workmen, would suffice, in a few years, to raise them to a level of comfort never before attained, and at length enable them to own their homes and to be comparatively independent; all too, in the presence of the two so-called robber systems—private land ownership and tariff protection—which are made responsible for the poverty of the manual laborer.

Henry George never had a fairer foe; so, if he gets knocked down repeatedly by heavy blows from the logical clubs, facts and experience, he will have to attribute his discomfiture to his superficial statements and to his unfounded assumptions. This little book deserves, and he it hopes, will have a wide circulation and reading; for it is destined to carry enlightenment and reform to accomplish good wherever it may go. D. H. M.

DIRECTIONS FOR HEALTH ON A METAPHYSICAL BASIS. By Ellen H. Sheldon, Metaphysician. Washington, D. C.: R. H. Darby. Price, 50 cents.

This work is written in a vigorous style and is a very complete statement of metaphysical ideas many of which it would be well for people to put into practice.

AN ADDRESS UPON THE SUBJECT OF SELF-CONTROL and Temperance in All Things. By E. B. Waldo. Price, 25 cents.

This little pamphlet of 39 pages contains more really valuable information than is often couched in much larger volumes, and cannot fail to benefit the reader who is willing to profit by its valuable precepts.

New Books Received.

THEOPHILUS TRENT; or Old Times in the Oak Openings. By Benj. F. Taylor. Chicago: S. C. Griggs & Co. Cloth, \$1.00.

BRIDGE DISTANCES IN AMERICA. By George L. Vose. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Cloth, 50 cents.

A MIDNIGHT VISIT TO HOLYWOOD. By the Countess of Cathness. Duttons De Pomar. London: C. L. H. Wallace. Cloth, gilt edge, \$1.00.

That feeling of extreme debility is entirely overcome by Hood's Sarsaparilla. "I was tired all over, but Hood's Sarsaparilla gave me new life and strength," says a Pawtucket, R. I. lady. Hood's Sarsaparilla is sold by all druggists. \$1 a bottle, or six bottles for \$5.

Catarrh, Catarrhal Deafness and Hay Fever. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and nasal cavities. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 505 King Street West, Toronto, Canada.

Congressman Butterworth is a Quaker and uses the Quaker phrase in his family.

Mothers, do you not see the pallid face, once so bright, growing thinner? Do you not hear the hacking cough, and note the wasted, languid indifference, where once was mirth, and vigor, and keen enjoyment, or all the pleasures of life? Do not be mistaken or deceived. That child is dying of consumption—slowly but surely. Yet thousands are living to-day who have been cured by the use of Dr. Pierce's "Golden Medical Discovery," which surpasses all other medicines for the cure of that disease. Send ten cents for pamphlet and testimonials. Address, World's Dispensary Medical Association, Buffalo, N. Y.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, April 30, 1887.

How Not to Say It.

How not to say it, is the interesting game at which our neighbors of *Unity* are engaged. Last year they with others at the Western Unitarian Conference, at Cincinnati, made a sort of statement of faith—or of no-faith rather—emphasizing “freedom, fellowship and character,” but ignoring Delist and immortality. The eloquent materialist, Robert Ingersoll, with the Cincinnati platform on his side, might attach reverence to his name and “wag his paw in the pulpit” of a Chicago Unitarian church. The success of that conference in telling what Unitarians uphold and believe, was much like that of the hunter who fired a random and fruitless shot. Being asked what he aimed at he answered: “I aimed at nothing, and I hit it, too.”

But they find themselves in an awkward fix. The orthodox journals poke fun at them, as though they were in a fog, and spiritual thinkers among their communion and elsewhere ask: What and where is Unitarianism? Now our neighbors see that something must be said to define their position, and W. C. G. proposes, in *Unity*, a statement of “our doctrines” for discussion in the conference in this city next month. In this he does say something of “Christian theism” and of “the unchanging and beneficent order.” “Immortality is alluded to as a sense of deathlessness,” giving earnest of a life to come, not as a supreme truth of the soul lasting through ages. Others are asked to offer like papers for consideration.

Our Unitarian friends, in their laudable fear of dogmatism, have gone to an opposite extreme, and that has been reached also by a want of comprehension of the vital question to-day between materialism and a spiritual philosophy. A dogmatic creed of cast-iron inflexibility to be believed forever, to change which is heresy, and to doubt which opens a path to hell, is a crime and a calamity. An earnest statement of the opinions and ideas held by the majority of any religious society, and to study and teach which is their aim and for which they stand; which they declare open to change with more light, and for lack of accepting which none are proscribed or condemned, is proper, indispensable, indeed, to any unity of action and spirit and to any fair understanding by the rest of mankind.

A company of men and women aglow with the inspiration of great truths must state the ideas they so love and cherish. Opposites cannot unite for common work. Materialism is the death of spiritual life and immortality, the ending of all conception of the sway of mind, or the future life of man; and therefore, it is impossible to maintain unity of aim or work between the materialist and the spiritual thinker. Each may respect the higher qualities of the other, but when they try to join in any effort for religious culture, at once the irrepressible conflict begins. *Unity* has this to find out, and experience will teach the needed lesson.

Unitarianism we can judge with some fairness, from an outside view, yet with large sympathy in its favor. It has been a spiritual faith. It started in that bright path with Channing, in whose clear soul was no haze of agnosticism, no cloud of materialistic doubt. After him came Theodore Parker, condemning no honest skeptic, loving their honesty indeed, but his own soul intensely alive and full of deep convictions of God and of the immortal life. Would these men accept the Cincinnati platform, or the hesitating platitudes of *Unity*? Would they deem it possible for agnostics and spiritual philosophers to fill pulpits with any united thought and mind?

Materialism makes the clod king and the soul subject, and leads man down to the dust at death; Spiritualism, such as gave rise to Unitarianism, makes mind supreme and leads man up to mansions in the skies,

where his culture goes on forever. They are farther apart than Old School Presbyterianism and Universalism.

A man must stand for something. So must a body of men in a society or a political party. Their aims and views must be stated with frank directness. The line of demarcation between materialistic and spiritual thought is deep and wide. No other matter in the religious world is so vital as this. To be on both sides of that line is impossible, to obliterate or ignore it is equally impossible. “Unstable as water thou shalt not excel,” will be the only verdict possible in the nature of things to any man or society standing in doubtful attitude.

All this is but a small part of what might well be said, and it is said frankly, but in no captious or unfriendly spirit.

The Western Unitarian clergymen who are trying to consort with agnosticism, when in their pulpits mostly preach as recognizing spiritual truths. The chill has not yet struck in. But it will in time, unless they escape from the fog and stand in clear air.

The coming Western Unitarian conference in this city in May, will doubtless discuss these questions, and coming strength or weakness is involved in their action. How much they need the highest Spiritual Philosophy!

“In Earthen Vessels.”

Is the title of an editorial in the *Christian Union*, which discusses the question of Bible inspiration. Before commenting on the article, a word on the gradual change of views on this question. Less than a generation ago the orthodox conception taught in the pulpit, in the Sunday school and in pious books, was that every word between the lids of the Bible was infallibly true and miraculously inspired,—the inspiration reaching to the accuracy of every sentence and word, the shaping of every paragraph, and the perfect narration of every incident. The thought and the language in which it was clothed were alike infallible,—it was the “word of God,” to indite which certain men were made machines, and it was the only such perfect word that Delist ever gave, or ever will give to man. One small book held all that an infinite Being would ever give as a “lamp to their feet and a guide to their path” to all the generations of the countless millions of his children! A few ventured in gentler ways to suggest slight modifications of this idea, whispering their shadowy doubts with bated breath. Dr. Adam Clark, the English Bible commentator, a great scholar, a Methodist, a man of large views for his time and place, made such suggestions, and his commentary, which was in many Methodist families for a season, was quietly supplanted by another,—inferior but more orthodox.

In these last days a change has come, as the inevitable result of more perfect and scientific criticism and of greater knowledge of religions outside of Christianity.

A sagacious Yankee who had studied theology at an orthodox seminary wittingly said: A young man can no more go through the course of Bible criticism, even in that school, and believe in Bible infallibility, than he can believe that the old moons are cut up to make stars of.

This change is most open and decided, of course, in the liberal denominations. From Unitarian and Universalist pulpits we hear the Bible spoken of as a human book, valuable but not infallible. Theodore Parker did a work in that line greater than that of any man in this century.

But we find the views of our orthodox brethren also modified. The New Theology is the result of the new atmosphere, which has even cleared up some part of the fog hanging around Andover. This *Christian Union* editorial indicates the changes, as some extracts will show. It opens in these words:

A great deal of the current theological discussion concerning the inspiration of the Scriptures concerns that which is least important in its inspiration. The claim of the church for the Bible is that it is an inspired record of inspired experiences; and the current discussion relates almost exclusively to the inspiration of the record, not to that of the experience. George Eliot receives from her observation of life certain impressions of character; before she begins to paint their portraits she sees Adam Bede and Dinah Morris and Hetty, but she has no idea of telling what she has thought, of painting what she has seen, for the benefit of the public. Her husband gives her the inspiration which leads her to attempt this task. It is he who urges to the undertaking, he who reads her manuscript and suggests revisions; his inspiration incites her to make the record, and aids her in making it. But no part of the original inspiration, the insight into character, the sympathy with men and women, the perception of life, comes from him. And without this primary inspiration the other would have been in vain. Many a fond husband has inspired his wife to try her hand at a poem or a story, and nothing has come of it because she had no story to tell, no real poetic perception to record.

This makes the spirit of more consequence than the letter. In like strain it is said of the Bible writers:

They are called inspired penmen, and it is the inspiration of the pen which is chiefly debated. Are we sure that the writer of Genesis has made no mistakes? that all the incidents in the life of Abraham occurred exactly as narrated? that there are no contradictions in the various accounts of the Four Gospels? that Paul's rhetoric is faultless and his logic flawless? These are questions concerning the record, not concerning the thing recorded. The question, What motive power incited Moses to write down the Ten Commandments, and what guidance was given to him in that writing, are questions insignificant beside the one, How came any leader in that barbaric age to perceive the moral beauty and truth of these few simple principles of social conduct, principles so comprehensive that a full and hearty obedience to them would go far even in our day to cure all social disorders? The question, Who wrote the Twenty-third Psalm, and what divine guidance, if any, was given to the pen that wrote it? is not half so significant as the question, How came a Hebrew poet of about the Homeric epoch to have a conception of God, and his shepherding care of man, so infinitely higher than any which the Greek bard possessed? Whether the four biographers of Jesus were, as biographers, preserved infallibly from all errors is by no means a transcendent question. Grant that they were not, and that either one Evangelist is mistaken in supposing that Christ cured the blind man as he came into Jericho, or the other is in error in thinking that the cure was performed as he went out; the question still remains, Whence did they derive the materials for the Wonderful Life, and whence the poetic and spiritual insight to perceive its beauty and its power?

This gives away the case, so far as verbal inspiration is concerned, and grants inaccuracy, and leaves us men inspired by great truths. Let the *Christian Union* grant that men may be thus inspired to-day as they were then, and it is on the high ground of a spiritual philosophy. That it would hardly do. Its way is not clear that far, but its path lies that way, and it goes on, not backward. Here is another like statement which does away with any need or reason for the old theory of verbal inspiration:

“Defects in the record, granting that they exist, no more militate against its primary and fundamental inspiration of the sacred writers than errors in mythology or science against the genius of Milton and Shakespeare. That there are errors in the record may be true; what measure of inspiration was given to the penmen may be a fair subject for question. But the truth which lay in the hearts of the historians, which nestled there, and there were brought forth and fed and fledged before they took wing and flew forth to sing to the world's rejoicing, had no earthly mother. Their parentage was divine; and of their divinity the spiritual student needs no better evidence than a comparison of them with the thought-children of earthly parentage.”

The miraculous element grows less, the natural and spiritual elements grow greater than of old. There is still an adherence, natural and doubtless sincere, when we consider past education and evangelical affiliations, to the idea that Delist specially inspired the thoughts of these Bible writers as none were ever inspired elsewhere in any time past or present.

In due season this limitation is also to be passed, and we shall be told in some future issue of the *Christian Union* or in some worthy successor to its best gifts, which shall add knowledge to its faith, that great souls, akin to the Infinite Soul, partake of great truths by virtue of that kinship, and that hosts of ministering spirits or heavenly angels, can and do and always have inspired waiting spirits still clad in mortal bodies.

At this is coming, and meanwhile it is interesting and instructive to note these marked changes in the old conception of Bible inspiration. When it comes the truths of the Bible will not be loaded down with a weight of error, but will be seen, as such truths are seen elsewhere, in their own spiritual light, and thus the book will be a greater help to humanity than ever.

A Papal Nuncio to America.

The Pope of Rome proposes to establish a Nuncio in the United States. This functionary is always more or less a political official. He takes charge of cases which involve the civil (and even criminal) relations of citizens, subjects of the Catholic faith, to the nation; but all this is outside of, and alien to, our laws and constitution, against which no religious have any right, much less any special privileges. There is here, therefore, no place for a papal nuncio, any more than for a lot of Protestant nuncios. The Catholics are not blind to this point. Nevertheless they are determined on having here a nuncio. They know that he cannot be numbered among the acknowledged political envoys of the nations; and that he must live here like others as a private person only. What, then, can be their object and hope? That circumstances will occur which will give him an opportunity to be conspicuous and to secure a practical recognition in time. It was in accordance with this policy that Papal Rome gradually gained her power.

The papal hierarchy do not believe in the stability of our free institutions, with the perfect separation of Church and State which here obtains. They hope for coming embroilments in civil affairs, which they have always made their supreme opportunity for interference and for the exercise of priestly influence and the development of priestly power; and this power can never advance while the world stands except at the expense of personal independence and civil freedom.

On these accounts we call attention to this new move on the part of that most terrible of all arches which have ever existed. We hence take occasion to urge our readers to a fresh and careful study of the great ecclesiastical institution. We know it is not a pleasing study, but for the most part quite repulsive, and to none of us individually can it promise any earthly good. It is such facts as these which make our exhortation so very pertinent and necessary. Men seek chiefly personal gratifications; and not till their desires are broadened and elevated to the comprehension of moral and universal issues, can such topics become interesting. To these and to a large and lofty American patriotism we make our appeal. To Spiritualists especially we appeal, because the priesthood always claim to have special control of spirits, good and bad, and to have the exclusive right to regulate all intercourse with the spiritual world; and this priesthood in particular would burn up Spiritualists as deadly and dangerous heretics, if they had power. This power they have lost, and we are charged with the responsibility of helping to perpetuate their disability.

It is far from being correct to say that this is a dead issue. That can never be while human nature, ignorance and superstition remain. Advancing evolution of human thought will kill it. To assume too early that we have reached that stage will long delay its attainment. In the light of the extended ignorance and superstition which still prevail and of the growing power of Romanism in this country, it is surely quite evident that we have not reached it yet by a long distance.

We hate all sense of alarm and would denounce all effort for its propagation. But we would puncture a little that overwhelming self-confidence so characteristic of American people, and which led one of their most conspicuous representatives to pronounce the rebellious outbreak of the South-

ern States to be only “a ninety days wonder,” and before that to repudiate all prognostication of its approach. We would disturb that intellectual dilettantism which ignores all ecclesiastical discussion as suggesting priestly rancor and the odium theologicum. They may avoid these themselves; but to shut their eyes will not destroy priestly ambition, cunning and sleepless vigilance and persistence in the prosecution of their schemes. It is surely important that we know the spirit and animus of this great and compact power, growing so steadily and rapidly in our midst. Can it become truly American, or shall it be to us what Alsace-Lorraine are to Germany, only more dangerous from its numbers, situation and resources? Such questions cannot be ignored with safety. We must give to it a comparative study, a study in the light of other politics,—religious, ecclesiastical and civil,—and thence form a sober judgment of relative probabilities, dangers and duties as citizens.

Critical Analysis.

If anyone deems it an easy or very lucrative task to edit and publish a paper which has for one of its leading purposes the scientific exposition and confirmation of the phenomena of Spiritualism, only a limited experimental knowledge will be necessary to remove the illusion. To posit continuity of identity and life beyond the grave upon a scientific basis, and there firmly anchored, to deal with spiritual ethics and philosophy is a grand and noble task, but it is not a work for ease-loving souls, nor for those who prefer to cast all their burdens upon another even to the extent of having their thinking done for them. For a Spiritualist editor to float with the current which for the hour is carrying the class to whom his paper specially appeals, is not hard; he needs only to lie in the stern sheets of his craft, as it were, and float. Any exertion would be apt to send him too far in advance, if made with the tide, and if against it he must have unusual determination and endurance to stem the flood.

To restrain convictions based on knowledge only attainable through carefully perfected channels of information and superior facilities for its reception, until the returns are canvassed; to see whether it will pay to prick the bubble of the moment, to tell the truth, to check unhealthy and misdirected enthusiasm, to do all this and much more, and still hold steadily and aggressively to the main purpose is not work for weaklings, either physical, spiritual or moral. It is enough to strain the strongest constitution and call forth all the latent strength of the moral and spiritual nature.

The JOURNAL has ever been a paper with convictions, which it never waited to find how the tide set before expressing. Unassisted by a single contemporary it fought the Woodhull craze and drove its leader from the rostrum. She made oath once in Chicago that wherever she went she was met by missiles of destruction from the JOURNAL office; that at least a million copies of one of the JOURNAL's pamphlets had been published in order to defeat and ruin her, and that her reputation and revenue had been destroyed thereby. And this is only one of the many victories it has scored in the interests of good morals.

In the field of spirit phenomena the JOURNAL works as an independent ally of spiritual truth; it ever welcomes the proof of spirit presence, but always with its eyes wide open and senses keenly alert. It is always pained when obliged to probe doubtful evidence or expose deception, but nevertheless does its work with a steady hand, even when its heart throbs with agony at the task. The JOURNAL is not building for to-day alone, nor for a Spiritualist party or sect, but for the future, for humanity as a whole, and for Truth—“The eternal years of God are hers.”

Thus impelled, and upheld by a sublime faith in the eternal verity of the central claim of modern Spiritualism, the JOURNAL does not shrink from the publication of critical analyses of experiments in the field of spirit phenomena, nor ask its readers to accept as of spirit origin any manifestation or result that can be equally as well or better explained in other ways. While this judicial and scientific attitude on the part of the JOURNAL may tend to suppress party enthusiasm and lessen the stimulus needed by many before they can be wrought up to do their duty to themselves and the world, yet in the long run it will produce the healthiest and most enduring growth, the soundest and most valuable fruits.

Heathen Chinese Impartiality.

A few weeks since reports came from China of persecution of Christians by the natives. Now comes a letter of the London *Times* correspondent in that country, which is confirmed in other ways, stating that the Chinese authorities have issued edicts in different parts of the empire calling on the people to live at peace with the Christian missionaries and their converts, and explaining that Christianity teaches men to do right, and should, therefore, be respected. The proclamation of the Governor of Chan Kiang recites the imperial decree, and adds:

In respectful furtherance, therefore, of the benevolent intentions of the State, I feel it incumbent on me to put the matter plainly. Know, therefore, all men, of whatsoever sort or condition, that the sole object of establishing chapels is to exhort men to do right; those who embrace Christianity do not cease to be Chinese; and both sides should, therefore, continue to live in peace, and not let mutual jealousies be the cause of strife between them.

Local courts are then ordered to investigate cases and give impartial judgment, that “each party shall pursue in peace and quiet its various callings, and the desire of the State is to include in its kindly benevolence

the men from afar equally with its own people.”

The “heathen Chinese” government seems really to be quite up to our most Christian authorities at Washington in its friendly spirit to all men. Political jealousies, fears that the missionaries might interfere in their domestic affairs, seem to have had effect in fomenting the first troubles which are now being quieted in this good way.

The Charity Organization Society.

There is now established in Chicago, and in excellent working order, the Charity Organization Society, having for its organ *The Reporter of Organized Charity*, published monthly. This Society was incorporated June 29th, 1883. A. F. Seeburger being president; E. E. Calvin, vice-president; Horatio L. Wait, treasurer, and W. A. Johnson, secretary. The following well known gentlemen are among its members: E. G. Keith, M. A. Ryerson, Charles A. Street, W. R. Stirling, Joseph Sears, Rev. L. P. Mercer, Henry L. Frank, Leander Stone, John Wilkinson, N. B. Delamater, M. D., J. H. Swan, William R. Page, and M. P. Hatfield, M. D. Joseph Shippen and H. M. Sherwood.

The society has established a Provident Wood Yard at 395 N. Clark St., and a Day Nursery at 1901 S. Clark. An important object of the Society, as set forth by *The Reporter*, its organ, is to lay before the community the world's ripest thought on matters of charity, whether connected with the special work of C. O. S., or with societies and institutions of other kinds or with the administration of private alms. It is confidently hoped that such a presentation will be valued by busy men and women who, though fully occupied, yet wish to keep abreast of the times in the philanthropies. The benevolent public will be warned against the more flagrant of the numerous impostors who appeal for aid, and at the same time *The Reporter* will make known cases of distress for which a larger measure of aid may be needed than the usual relief agencies can afford, in the hope that private benevolence may embrace the opportunities offered, and so one of the leading ideals of the Society may be realized in bringing the rich and the poor into personal relations of sympathy as benefactor and recipient.

One of the most attractive features of work recently introduced to charity by the C. O. S., is that relating to legal questions. This is of two kinds, viz: Protective and Punitive. Although always considered a proper department of the Society's work, until last November nothing of this kind had been regularly attempted, but in that month a case came to the notice of the Society, for which the gratuitous services of a legal firm were solicited in that one instance. To the surprise and pleasure of the Directors, not only was the case promptly taken in hand and carried through with admirable knowledge and tact, but the philanthropic lawyers offered their services as the regular attorneys of the Society without charge, and the offer was thankfully accepted by the Directors, and since that date several very important matters have been brought to a successful issue, while two suits are now in progress, the details of one of which make such a touching story of cruelty and suffering, inflicted in the name of the law, as is seldom given to the world.

GENERAL ITEM

James M. Allen lectured at Biloxi, Miss., April 15th.

J. Simmons has gone to Ypsilanti, Mich., where he will remain for some time.

The *Carrier Dove* has removed from Oakland, California, to 32 Ellis street, San Francisco.

Mrs. Carrie E. S. Twigg has returned to Westfield, N. Y., after a successful winter in Boston.

The new San Francisco charter which contained a provision imposing a license upon mediums, was rejected by the people of that city at the late election by a majority of over 4,000.

Mrs. C. A. Vandercook of Allegan, Mich., has the JOURNAL's thanks for a box of trailing arbutus, some of the first of the short season in which it blossoms. These sweet tokens of remembrance from readers of the JOURNAL, touch a tender place in the hearts of the writer and his staff, and the memory of such evidences of esteem lighten the burdens which at times bear so heavily.

Dr. and Mrs. Priest now located at 280 Washington Boulevard, will move one door east next week. As a teacher of metaphysical treatment for healing the sick, in diagnosing disease, and in psychometry, Mrs. Priest is rapidly acquiring a wide and excellent reputation and practice. Dr. Priest has an increasing and lucrative practice as a healer the JOURNAL would conclude from the number of people who employ him and their reports of his success.

R. A. Thompson writes as follows: On Sunday, April 3d, the First Association of Spiritualists of Philadelphia continued the celebration of the 39th anniversary, so pleasantly began on March 31st. The hall was very tastefully decorated with the flags of all nations, the effect being very fine. Beautiful plants, magnificent bouquets in elegant vases, grand floral decorations, all helped to make up the most successful celebration that was ever held in our city of that greatest event of modern times.

John Messenger, of Altoona, Pa., found a nest of six young rats in a barrel. He put his cat in the barrel that she might slaughter them, but she then and there adopted the rats, and endeavored to carry them away in her mouth, as she would her own kittens.

Sometime ago we made mention of an enterprise having for its object the colonizing of the territory lying adjacent to Topolobampo bay in the State of Sinaloa, Mexico. This scheme presented so many attractions that large numbers of persons bought shares, and many disposed of their property and left for the land of promise. Maine, Colorado, Illinois, Minnesota, and Michigan appear to have furnished the largest number of colonists, the first-named state sending the most. Quite a large party of very excellent people left Portland last winter, and some of them have just returned. According to *The Press*, of that city, they tell a mournful story of their hardships, sufferings, and trials. They found nothing as it was represented to be. The paradise was a sandy plain that produced nothing but cactus plants. Albert City consisted of one frame building, occupied by Owen, and a number of cloth tents. The nearest orange grove was thirty-five miles off, and the quality of the fruit was very poor. Salt water was reached whenever a well was sunk. The only fresh water to be had was brought from a distance. Nothing could be raised without irrigation, and an irrigating ditch would cost \$400,000. There was nothing to eat but beans and provisions brought from Guaymas. A mush made of beans constituted almost the only article of food obtainable. No employment was to be found. The Mexican settlers in the vicinity are spoken of as kind-hearted and hospitable, but generally too poor to afford assistance or furnish employment. "Navigating the Gulf of California is declared by the return colonists to be expensive and perilous. The water in Topolobampo bay is said to be so shallow that even small vessels can not come near the shore. It is reported that Owen has not fulfilled his contract with the Mexican government, and that the prospect is that his claim for land will be declared void.

The Case of Mrs. Ross.

The Rosses in Court.

Mr. Metcalf's testimony related to the appearance of the cabinet after Mr. Braman

A MUSICAL PHENOMENON.

A real infant phenomenon is indeed phenomenal. Like the poor, the "infant phenomenon" of the immortal Vincent Crummels' Combination type, as we know it portrayed in Nicholas Nickleby, as Miss Ninetta Crummels, is always with us. With their dwarfed statures, wizened faces and artificially childish methods, these old-young marvels, who are never known to arrive at a more mature age than ten years, have been so continually before the public that they have long ceased to attract any special attention. To find a little girl still in the bloom and freshness of her early childhood, exhibiting with simple, unaffected grace and sweetness, a rare and extraordinary natural gift, is really very much out of the common. An exhibition of this kind here in Chicago has attracted not alone those desiring to be amused by the unusual, but also those who are pursuing different lines of psychic investigation. Mamie Little, the child who is attracting this attention, and is really a phenomenon, is at Epstein's Museum on Randolph street, between Clark and Dearborn streets. Mamie was born at the little town of Anoka, Minnesota, in 1883. Her parents were among the ordinary well-to-do townspeople of the village, and she is the youngest of four children. Her mother is firm that she was always an exceptionally good child, giving no unnecessary trouble, and that she would amuse herself for almost any length of time in her own way in happy self-sustained contentment. When she was two years old her sister, to amuse her, placed her at an organ, and ever after nothing made little Mamie so happy as to be placed at this instrument. When she was two and a half years of age it was discovered that she was playing the air of the Mocking Bird, and from that time forth she played not only such airs as she had heard, but also those which she had never had an opportunity of hearing. Now at four years of age her repertory includes more than a hundred different airs, which she plays in perfect time and tune, although she can scarcely reach across five keys with her tiny hands. Not only does she play these tunes seated at the piano in the ordinary way, but blindfolded as seen in the accompanying cut, and also



To those who are interested in the discovery and demonstration of the viewless cause, laws which bring about unusual psychological results, this child is an object of special interest. Those who hold to the doctrine of reincarnation find in her extraordinarily matured development of the musical faculty what they deem strong support of their peculiar belief, while those looking for evidence of mediumistic control, find much which would seem to evidence such unseen directing power, in this really marvelously endowed little child. Possibly those seeking to account for what she is by the laws of heredity, find less to substantiate the conclusion that all we are comes to us through the laws of heredity, than any other class of investigators, for among the progenitors of this phenomenal little musician there have been none who had either any special ability or fondness for music. Indeed, there seems to have been only her paternal grandfather who found even ordinary pleasure in music, and his acquirements were nothing out of the common, and although he played on one or two instruments, he learned the art in the usual way. This brings us to the fact that this child has never received instruction of any kind (she

"I am trying to see something peculiar about the action of the little feet and hands. I cannot make it out at present. Now it comes to me in the line of music. My mind has now been directed to this. I have, as it were, been obliged to wait until my mind was unfolded in this direction. I see figure 13; it represents the 13th year, when it would seem to me the climax is reached whereby she is phenomenal in the department of music. I see the instrument and I see the little arms and hands in execution of music of a most brilliant nature; and I see something emanate from the instrument which appears to me in color, and it seems to indicate to me something marvelous; and the child seems to have created a great furor and to have been taken up bodily. She is in an immense auditorium where there are thousands of rec-

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Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they send me their Express and P. O. address. Respectfully,
DR. T. A. SLOCUM, 181 Pearl Street, New York.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.

—St. Louis Prebsterian, June 12, 1885.

In his forthcoming article on "Pharaoh," in the *May Century*, Professor J. A. Paine (who will be remembered as the identifier of Mt. Pisgah) advances the novel theory that Rameess the great married his own daughter, the patroness of Moses. It has been held by some authorities that this "Pharaoh's daughter" was the child of Set I, who preceded Rameess the Great, and that in uniting herself to Rameess she married her own brother. Professor Paine, however, points out indications and evidence proving that she was not the daughter, but the granddaughter, of Set, and that she married her own father.

Passed to Spirit-Life.

At the family residence in Harto Ridge, Aitai, Ohio, on Friday, April 18th, Mrs. Chester King aged 65 years. The funeral was largely attended. Hudson Tuttle gave the discourse, and Mrs. Emma Tuttle read the beautiful burial service. It was a rare which she has written for such occasions. Mrs. King had been ill with a complicated disease and was at last stricken with paralysis. During the last days, when seemingly unconscious, she enied the name of a son who died seven years ago, in tones of recognition. That was her farewell to earth and first glimpse of the spirit realm.

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MRS. M. OHL, Medium, has Removed to
361 West Adams street. Sittings daily from 10 A. M.
to 5 P. M.

THE ANNUAL MEETING OF THE HARMONIAL SOCIETY OF ST. LOUIS will be held in the Free church at the Village of St. Louis, on Friday, Saturday and Sunday the 3rd, 4th and 5th of June, 1887. Lyman C. Howe and other speakers from abroad, will be in attendance to address the meeting. A cordial invitation is given for all to attend.

BY ORDER OF COMMITTEE.

GROVE MEETING.

A grove meeting of Spiritualists will be held at New Era, Clackamas College, Oregon, on Sunday, the 27th, 28th, 29th, 30th and holding five days. The Committee who have the management of the meeting in charge will complete all necessary arrangements for the comfort of the people while in attendance. Included in the program is the era and a reduction of fare on the railroads to those who attend.

Both mediums, both public and private, are expected to attend and use this occasion to convince the skeptical mind that the gate between the two worlds is still ajar.

W. M. PHILLIPS, President
THOMAS BUCKMAN, Sec'y

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For the Helio-Philosophical Journal.

Immortality.

BY ANTOINETTE V. H. WAKEMAN.

They tell me that my friend is dead;
They think I should be filled with grief,
And that I should bow down my head,
As one who could know no relief.

I look upon the calm dead face,
And wish with all my heart and soul
That I were in that restful place,
Had reached such safe and peaceful goal.

What is the life we're living here,
But one continual weeping strife,
With now and then a glimpse of cheer,
With here and there a glint of life?

My friend has passed beyond the line,
Out in the mystery of space;
Is now in the revealing shrine
Of spirit, in some far bright place.

I see on face of living men
No pure abiding peace like this,
Which rests its calmness on my friend
Down-shadowed from the fields of bliss.

Though all alone, quite all alone
I tread the changeable path of life,
Still having more I must alone
Before I'm freed from mortal strife.

I cannot mourn my friend who's gone;
More than myself I loved my friend,
I'm glad they've passed on through the dawn
Where light and darkness no more blend.

I, in soul rapture, will rejoice
When death shall open the perfect way,
Shall close my eyes and hush my voice
To wake me in the source of day.

For the Helio-Philosophical Journal.

Immortality.

BY MRS. F. O. HYER.

My darling proudly smiled on me
As with his pale uplifted hand,
He seemed to sweep mortality
Like a dark veil from spirit land,
That I might with him see the light
Dawning upon his clearer sight.

They could not see my risen love,
They could not hear his wailing voice,
Who had no light by which to prove
The truth that made my soul rejoice;
They deemed my love for him less deep
Because for him I could not weep.

That he reclothed himself in clay,
And touch them on the brow and cheek,
I heard them in their anguish pray,
While I my gladness could not speak,
That he was nearer yet to me
Since from the earth form he was free.

They could not see that we had trod
Together the eternal way
Illumined by the love of God,
The life and light of cloudless day;
That we could dwell in spirit-land
On earth they could not understand.

They brought me raiment dark as night—
I laid it silently away;
My love and I were robed alike
In vesture fairer than the day;
Our bliss immortal could not wear
The types of darkness and despair.

They asked what proof I had to give
That he was victor over death.
I said HE LOVED, and love doth live
Subjective unto form and breath;
His flesh was of the earthly plane—
He gave it to the earth again.

Greater the artist than the art,
Greater the lyrist than the lyre,
And shall the builder of the heart
In passing from the heart expire?
As well the Sun might cease to be
When darkness covers land and sea.

He who could mould a form so fair
Of earth's external, primal clay,
Can surely mould one still more rare
As wisdom shall illumine his way;
And yet through ceaseless change he
Can cherish changeless love for me.

Think not that my beloved and I
Are subject unto time and things,
Or that a principle can die,
Or that a principle can die,
Or that the flutter of a breath
Can touch the spirit-fire with death.

Even when that form hath felt the showers
And kisses of the sun and dew,
I will rise in foliage, buds and flowers
And lend them a still brighter hue,
And thus give proof to you and me
Of dual immortality.

Religion and Co-operation.

Under the head of "Religion and Co-operation," S. M. Baldwin has the following: "After forty years of honest effort to solve the 'problem of the ages' by continued spiritual visitation, education and co-operation, now endorsed and encouraged by the best people of both hemispheres, every church can, if they earnestly desire it, enjoy a genuine pentecostal season and outpouring of the Holy Spirit as of old, by co-operating with the vast army of those who chief delight and only way of advancement in the higher life is to do what they can to elevate the inhabitants of earth. If the teachers of the people can take in this situation, and be induced sooner rather than later to come to the standard of the wisdom of the spheres, it is believed that the improvement among the people will be so marked that the twentieth century will begin with earnest co-operation between the two worlds, as the result of preaching practical religion in place of superstition, arbitration to settle all disputes among nations in place of war, and the consequent rapid decline in the use of liquor, opium and tobacco. Many of us who have been members of large family circles, and have been children of many prayers, can now look back and see how the contention over opinions and creeds caused about all of the inharmonious at home, and deeply regret, when too late, that the time spent over their discussion has been lost of the best part of this valuable life."

The Tricksters.

To the Editor of the Helio-Philosophical Journal.

I have just received the JOURNAL, as ordered, and am highly gratified with them; but here comes up the ever recurring difficulty growing out of dark circles and the cabinet. I do not want to find fault, but have not I and many others been made to blush through accurate tricks of the cabinet and dark sciences? Can't we say to those tricksters and charlatans, or others claiming to be mediums, if they want darkness or a place to hide, that we have no use for any one who can't have manifestations in open day or lamp light?

I should think the case of Mrs. Rose would be enough to make Spiritualists blush for six months to come. Admitting that there is an advantage in darkness, suppose the manifestations are clearer and easier developed, how many are there among the unlearned who have the least idea of their nature? Who would not sooner give five dollars for a manifestation under circumstances that could not be questioned, than a doubtful one for twenty-five cents? Blame, I am guessing, strange to my mind, that darkness is as a shape or form is isolated, when it is a fact too plain to be called in question, that nearly all the disreputable standers that have fallen upon Spiritualism, have been from this cause. How many cases similar to that of Mrs. Rose could be hunted up? and still she, out of her case, has some one to defend her.

W. B. Webb, of New York, offers \$200 annually as a prize for the best lampshade by an American artist.

Mind Reading—Excellent Tests of Spirit Power.

To the Editor of the Helio-Philosophical Journal.

Much has been said, and various opinions expressed on the subject of mind reading, and it is claimed by some, that thoughts often given to mediums by progressed spirits, are not obtained in that way but that they are derived from the minds of other persons present. Lena Bible, residing at 140 N. East street, Indianapolis, has been a medium about two years, and has often given information from the Spirit-world. She gives me a statement of some facts, claiming that they disprove the theory that mind reading may account for so much of the intelligence coming to the mind of the medium. I give it in her own language, as she relates it to me.

"I have been subject to spirit control some two years, and many noteworthy incidents have occurred. Among the number I relate the following facts, hoping they may help to remove the ideas that some skeptics entertain that this class of phenomena emanate solely from mind reading.

"On the night of January 15, 1887, while sitting with my mother, no other person being present, I suddenly saw the name, 'Lewis Strickland,' appear in the air before me. At the same time I felt a touch on my shoulder. Looking around I saw the spirit bearing the name. He said, while on earth, he lived at Connersville, Indiana. I then saw a beautiful country home, a large white house embowered in trees. I could not understand why he came to me, and indicated the name to him. His face lit up, and he said the facts he had presented at the public hall where the Spiritualists were to assemble the next evening. I attended the meeting, and did as the spirit requested. Directly in front of me sat a lady—a stranger who had never attended a Spiritualist meeting before, and was not a believer in the philosophy. She at once said she knew Lewis Strickland, that she was from Connersville, and the house I had described was the one where she had known the spirit while in earth-life. I immediately took up his death conditions in the head. His death had resulted from paralysis of the brain. She was very much overcome, and said she had been irresistibly impelled to attend the meeting—she knew not why.

"At another time, the spirit of a German woman whom I had never known, came to me at my home, and said she had been out of the body two days. She was much worried about her little son, 'Minnie Poy,' as she called him. She also showed me two other children, girls, and much smaller than the boy, but she did not seem worried about them. That evening I attended a circle where she came again to me, and the facts were recognized at once, by parties who had been with her in her last sickness, and at the burial two days previous. It seemed that those who had been secured for the spirit, were not one to one. Before her death, she had been very much exercised in regard to his future, hence her anxiety when she came to me. She felt very much relieved when a gentleman present said he would see what he could do towards securing a home for the boy."

Perhaps it may not be out of place for me to relate some of my experiences, by which I am convinced that many thoughts come to me by means of the promptings of disembodied spirits.

To make some of the facts plain to be understood, it is necessary to state some preliminaries to the reader may the better understand what is to follow. Of the Spirits who have often communicated to me when there were no living persons present who could by any possibility have influenced the medium, I will mention two individuals now in spirit life, who have often communicated to me by means of the mediumship of Lena Bible, mentioned in the foregoing statement. Their names are John R. Leeds and Ransom Tomlinson, and it is safe to say that no person now west of the Hudson River, except the writer, ever knew, or heard of either of them.

On the 12th day of March, 1888, the good ship Pacific, owned by A. Walter and Captain of New Haven, Ct., sailed from New York for the Danish West India Islands. Dr. Richards of West Haven, Master, and a Mr. Lines Chief Mate. There were eight of us "before the mast," of whom the two boys above named, and the writer were in the starboard watch, and always on the most intimate and friendly terms. From a time whereof the memory of man runneth not to the contrary, I had been a temperate man, and it was my aim to try to persuade others to adopt my principles. How the impression came to me, I did not then know, but I was impressed that by suitable admonition, together with my example, those boys might be saved from the pernicious habit of drinking, to which so many sailors, in those days, were addicted. The balance of the crew were intemperate, and it was found that our little temperance society of three men could do more service than nine who were drinking men. After having heard my argument in favor of abstinence, one of the boys proposed that they drink no more rum during that voyage. It was agreed to, and on our return passage, I proposed to make our pledge perpetual. The motion was adopted and I have reason to believe that all three members of that society "kept the pledge."

In one occasion, I was in the presence of the medium when one of the boys caused her to say that he kept the pledge. She had not known of it, and did not know what it meant.

Having finished that cruise in the ship Pacific, I went to my home in the State of New York, and in September, 1885, when about thirty miles from my home, I happened to see two elderly persons—a man and his wife. Who they were, or from whence they came, I did not know, or care, until I suddenly thought of my shipmate, John R. Leeds. When the Pacific, he had told me that he was from Guilford. The impression came to my mind to ask if they were from Guilford? She said they were, and asked me if I was ever in Guilford? to which I answered that I was never in Guilford, but that I once had a shipmate whose name was Leeds. She said, "That was John R. Leeds, and I asked her if she ever knew such a boy? She said she knew him well, and added, "He is dead now." She said that he had become captain of a ship, and being at one of the W. I. Islands, (I think it was St. Christopher's) when the yellow fever prevailed there, he took it and died. I did not ask her when it was, but am now thinking it must have been some years before 1885. I think he must have qualified to navigate a ship as soon as he arrived at his majority. When we sailed together in 1828, he was only about eighteen years of age, of moderate stature. He was the youngest man of our crew, and decidedly the best sailor.

At the time that I received this information, I could not account for my impression, but now I believe that John was present and so influenced my mind that it caused me to ask these questions. I then remembered that he was apt to get the weather casing, when we reefed topsails, more frequently than any of the crew, and I asked her if it was weather casing? She said that was the word, but she did not know its meaning.

On one occasion when I was at the medium's house when a few persons were in, she turned to me and pronounced the name, "Ransom Tomlinson," many expressions, repeating the name. As I could not think of any one of that name except my old shipmate, I said the only person whose first name was Ransom that I could think of was Ransom Tomlinson. The instant that I pronounced the name, she sung out in a loud tone, "Ship ahoy," and went through with such motions with her hands as a sailor would make when running up the rigging. Before that, she had not heard of that shipmate, and I fully persuaded that he was present and controlled the medium to speak and act as she did.

GARDNER KNAPP.

No. 27½ Massachusetts Ave., Indianapolis.

The only woman cab-driver in England has just died. "Vindicta to Egypt," she was called, as she of the peculiar institutions of that vicinity, the female jockey, who for many years were conspicuously the badge of a driver, and held the reins in skillful competition with the men, who no doubt, vociferously denounced at cab stands and railway stations this demonstration of a woman's rights.

The proposition to substitute electricity for the rope in cases of capital punishment elicits from the London *Lancet* the observation: "It is most desirable to avoid causing a glamour of fascination about the death penalty. Is there not a peril of doing this in the impulse to be humane?"

WHAT DID THE DOG SEE?

A Strange but Well-Authenticated Instance of Canine Second Sight.

Chambers' Journal: It has often been said that animals were keen perception and as quick an appreciation as man himself of anything out of the usual order of things, or partaking in any way of a preternatural character. Whether the whole animal creation are endowed with this singular sagacity it is impossible to say, and would be equally impossible to prove; but as regards dogs and horses at any rate—if we are to believe the many stories which have been related on the very best authorities—it is certain that those animals have been the first to recognize—and to testify by their fright and terror the force of such recognition—that they are in the presence of something beyond their ken; and the next step is, with true animal sagacity, to seek safety in flight, with the usual accompaniment of scared looks, dropped tails and ears, and drooped heads.

In the following curious narrative, remarkable instance is given of a dog having evidently seen something not seen by either his master or mistress, which evidently at first caused him great delight, but which, on closer investigation, turned out to be empty space, and produced in the dog all the signs of abject fear. The peculiar circumstances of the story, which were related to the writer by a friend, whose word he can have no reason to doubt, are simply these:

A young lady, Miss F., was on a visit to a family of name and position, Col. and Mrs. G., who occupied a large mansion in one of the home counties. They possessed a favorite setter, a pet of everybody, but especially of Miss F., who was as fond of the dog as the dog was of her. Whenever Miss F. went walking, driving, or riding, Flora was sure to be close at hand. And in the drawing-room the dog would sit by Miss F.'s side, and her long white nose on the lady's knee, and look up earnestly in her face, making that peculiar sort of snoring in the nose which pet dogs often attempt either to attract attention or to express love. If, however, Flora was accidentally shut out from any room in which Miss F. happened to be, she would scratch at the door and whine and cry in a pitiful manner until the door was opened.

Miss F. had been staying with Col. and Mrs. G. about three or four weeks, when she became suddenly ill, and determined to return without delay to her home in the adjoining county. Thither she was removed in an invalid carriage; but although she received every possible care and attention she appeared to get no better; her malady was evidently increasing daily.

About a month after Miss F. had left Col. G.'s house, he and his wife were one day in their morning-room, which looked out upon an extensive lawn. The bells of the neighboring village church had begun to ring for the usual daily matins, the time being a quarter before 10, and the Colonel and his wife were preparing to attend, according to their regular custom, the observance of Flora, who was lying apparently asleep close to the open glass doors leading to the lawn—raise her head quickly, and with cocked ears and strained eyes, looked intently down the lawn, as if she saw something there which attracted her attention. All at once she jumped up, bounded over the grass, and commenced leaping up two or three times, expressing all those signs of intense canine joy usually exhibited by a dog when he is about to meet a specially loved object. In a moment, however, the dog ceased her gestures, dropped her tail and head, manifesting every sign of abject fear, and, turning round, rushed back to the house, into the room, and crawled under the sofa, whence neither calling nor coaxing on the part of Mrs. G.—could induce her to stir.

This peculiar conduct on the part of Flora, who was remarkable for her high training, and perfect obedience, surprised both the Colonel and his wife quite as much as the violent manifestations of joy, followed immediately by every sign of the most cowering terror, all of which were wholly unaccountable.

About two hours later in the day a telegram was received by Mrs. G.—containing the sad and unexpected intelligence of the death of Miss F.—at a quarter of 10 that morning. It was fairly asked what could have caused the dog suddenly to start up and rush down the lawn with all the outward demonstrations of intense joy usually exhibited on seeing and meeting a loved friend? Flora, without doubt, must have seen something, or fancied she saw something, though invisible to the eyes of man; but, finding it had no tangible substance, her canine instinct told her that it was unnatural and unusual, and hence fear took the place of joy, and she sought refuge in flight. That the object of these tokens of love on the part of the dog should have passed to her rest at the identical moment they were exhibited by the faithful and attached Flora is a coincidence regarding which we will not pretend to offer an opinion.

Seances With Geo. D. Search.

To the Editor of the Helio-Philosophical Journal.

We have had the medium, Geo. D. Search, with us for a few days. He came here from all who attended his seances were strangers to him, but were well known and respectable residents of this vicinity. The theory of a confederate is here out of the question. His stock in trade consisted of a certain made of plain black cloth, a guitar and a violin. He held five seances, a part of each in total darkness, followed with a dim light, but sufficient to enable the audience to see the medium. In the dark circle the guitar and violin were carried around the room and over the heads of those in the circle, and at the same time some intelligence or power played upon both instruments keeping perfect time with the singing; sometimes they floated up and touched the ceiling, and frequently rested on the head of some one, while at the same time the medium was seated in a chair in the center of the circle, talking to and describing his friends for those present. Several times he put his hands on the knees of some one in the circle, and his head against them, and while in that position the musical instruments were carried around the same as before.

In the light circle the curtain was drawn across one corner of the room, and about six feet high. The guitar was placed in the corner, and the medium seated in a chair in the center of the circle, with some of the circle on each side of him holding his hands. Then turning down the light, the guitar would be played upon and would float behind the curtain, and up in sight at the top of it, and hands would not only be seen coming through the opening in the curtain but apparently also through where there was no opening.

Search is also a medium for independent state writing. I and several others obtained writing under circumstances and conditions which precluded the possibility of trickery.

Minneapolis, Kansas. W. L. ROBERTS.

We the undersigned were present at one of the seances above mentioned, and endorse the above statements as true and not in the least overdrawn or exaggerated, and we believe Geo. D. Search is a genuine medium for spirit manifestations.

G. F. Lewis Essays the Editorial Field.

To the Editor of the Helio-Philosophical Journal.

I am glad to inform my old friends that I am domiciled at 18 Lafayette Place, New York, where I shall be glad to see all real friends, but no beggars, borrowers or leeches. Those who wish to write, address me at Lock Box 1865. I am publishing *The Day Star*, a liberal monthly. Spiritualism has modified the theological atmosphere here, as much as the warm sun has modified the natural atmosphere. Dr. Deem's Church of the Strangers is usually full every service. I have heard him frequently, and he always preaches continued progression to all eternity. To-day he said that the great fact in Christianity was a continued spiritual existence. He said it was the only doctrine of the Christians of the first century. These truths are in the minds of Catholics and the common people. The remarkable following of Dr. McMillan, a noble man, who is coming to Chicago, shows how widespread spiritual truths are.

New York. G. F. LEWIS.

The Cause in Newton, Kansas.

To the Editor of the Helio-Philosophical Journal.

I do not like to write about my own work; it is not the proper thing to do, but my friends say, "Do it, you are best able," so I comply with their suggestion. We had a grand time here during the anniversary celebration, two days, finishing with a banquet and dance. The young folks came, and made things whirl for a time. The exercises began on the 31st, in the morning, with a lecture by my control. In the afternoon we had a conference meeting, which brought out some good talent. Many strangers from cities at a distance were present. We were very much indebted to Mrs. White, of Leon, Kansas, for her happy speeches and cheering words. She is a lady of literary talent and culture. Mr. Smith, of Oswego, spoke of his own experience in the investigation of Spiritualism. Mr. Salter is a veteran Spiritualist here, and he carried the audience with him, as in tones of deep conviction he told how Spiritualism had made him happy and able to complete life with new light upon his soul. Mrs. Phillips is a promising medium; she spoke under the influence of her control very acceptably. Mr. DeWitt also made some remarks under the control of his spirit guide. He is a medium of some promise.

During the anniversary time I gave four lectures to very good audiences. A report in the *New York Daily Tribune* says: "Mr. Wright delivered four lectures; they will do good and have a great effect upon those who heard them."

Mr. Munger and the committee have been indefatigable in their exertions to make these meetings a success. As president he merits great praise. The career of the Newton Liberal Lecture Association is soon to end. I shall be elsewhere soon. But this Association can look back with pleasure upon the great work it has done. During this winter there has been a great conflict; the bitter feelings have sometimes been started between heated religious partisans; but it had to be in order to get a foothold for liberty of thought and expression. The battle has been fought; there will be calm sailing here in the future. Liberalism and Spiritualism can be heard without fear! The back of the opposition is broken.

I have enjoyed this visit to the West. As the time draws near for my departure, I regret to leave familiar faces, but I am consoled by the fact that there are many people in Cincinnati willing to greet me on my return.

The Lecture Association is anxious for me to return here again next winter, and a paper has been circulated for subscriptions, and I am told that about \$1,000 are promised towards paying expenses. That is noble. The people here have a grand lot of men. They have stood by me like a well drilled army. I can never forget them.

The choir has done its duty well. The singing of Mrs. Evans has done a great deal to make the meetings successful. What could we have done without her singing? She sings well some of Longfellow's inimitable songs.

Some have said, "Oh you cannot make Liberalism and Spiritualism work together." Well, we have done so here. The Liberals have stuck to me. They have begun to talk about "control" as heartily as the old Spiritualists.

Six months ago there was a society of Spiritualists here that numbered about twenty members; now there are in Newton about one hundred and twenty members ready to join and form a Spiritualist society. Indeed one is formed. The Spiritual society has been the result of our own meetings. We met in it for the first time yesterday. It is a very nice hall, and after I gave meetings will be held there every Sunday. The local mediums are so advanced that they think they can succeed. I leave here feeling that a great work for liberty of thought and Spiritualism has been done. In the success of this work, of course all have helped and all ought to have worthy mention.

Mr. Rogers, the president of the Lecture Association, has been untiring to make my visit pleasant. I have lived in his house, and been as one of the family. We met at Lake Pleasant as perfect strangers. Many of the people here will visit that camp this year.

J. CLEGG WRIGHT.

Forced Conviction.

The saying that to thoroughly believe anything, we must first disbelieve, is true in its application in many instances of persons requiring sensible proof as tangible evidence of existing facts pertaining to Spiritualism, as well as other scientific subjects of like importance. The philosophy of Spiritualism, admitted to be beautiful and consoling, implying the immortal possibilities of the human soul, its progressive tendencies by virtue of its inherent qualities, the spiritual surroundings ever unfolding to higher degree of perfection, seems to be beyond the mental grasp or spiritual perception of a large portion of the human family, notwithstanding the many advantages secured to us of this age, by manifestations rendered as evidence of spirit existence and spirit return, and as proof of immortality.

The long instances of those who have been compelled to reason upon the subject, unto their conviction, under the pressure of incident or circumstantial proof, are numerous throughout the world. They are rendered sensitive to influences attributable to spirit agency, which in effect prompts intelligent inquiry and research. Among these are many of our ablest advocates, inspired as teachers, and mediums to demonstrate the realities of spirit influences upon the material plane.

The advent of modern Spiritualism, the most important event of all the ages, came at a time when the question of man's immortality was as if held in suspension between atheistic forces and the controlling credal powers; but the spiritual forces bid it come as a spiritual necessity, and by a simple method humanity were convinced that though they die, yet shall they live again.

The result of prejudice still existing, the result of education and other causes, are obstacles to be removed as time permits. The current fact of many being convinced of spirit presence and intercourse against their will, lacking moral courage and honesty to admit the proof, is shown in the following instance. On one occasion the writer seated next to an individual in a public audience, as spirit seances were being described by the medium (Mrs. Ballou), the individual informed that his spirit father was present, listened to the description which proved correct. When asked if he recognized the spirit, he smote his own conscience by public denial, yet acknowledged the fact in private. Such injustice to mediums is quite common, but a more serious injustice to the soul-consciousness of him who denied the presence and spirit greeting of his own father.

An honest skepticism is always commendable, and a sure sign of interest and growth, for with such we often find desire to reason and investigate and thus secure evidence adequate to their need and requirement. It is the pleasure of all Spiritualists to accept the endorsement of those who in former years respected the proffered truth of spirit communion, but who are now enjoying the felicity of soul-comfort as the reward of honest reflection and proper ascertainment leading to their conviction.

Among the encouraging features of the age, as indicative of a brighter future for Spiritualism, is the endorsement of the popular pulpit in contrast with the spirit of the church but a few years ago. One reason for this progressive change was well expressed by a divine of the "Common Cause": "We have to prove Spiritualism; the age demands it in lieu of dogmatic theology." Added to this is the scientific support of hundreds whose testimony cannot be gainsayed.

Our literature is also considered as our main defense, the HELIO-PHILOSOPHICAL JOURNAL, acting a prominent and most independent part in defiance of all personal opposition; aiming at all times to protect the vital interest and very life of Spiritualism at all hazard, involving care of mind and material interest, by the exposure of all fraudulent attempts and practices, and ever ready in justice to defend the integrity of those we honor as the mission agents for the Spirit-world and humanity; surely this is worthy of him assigned to fill such responsible position. The sympathetic relation between writer and people is always strengthened by appreciative notices, actuated by the highest motive in behalf of humanity's highest interest, and in view of the great work yet to be done.

Leedsville, Colo. J. K.

At a recent trial of bloodhounds at the convict camp at Frier's Point, Miss, a negro under two years, sentence was released and told that he could have his liberty if he escaped the dogs. The convict had three hours' start, but the dogs ran the poor fellow down before he had gone twenty miles.

Letter from James M. Allen.

To the Editor of the Helio-Philosophical Journal.

Before leaving New Orleans, temporarily to accompany the mortal remains of Capt. John Grant to Scranton, Miss., and officiate at the funeral services there, a letter from you was received, for which accept my thanks, and in spending a few days in this city, in the interests of Spiritualism, Mrs. Allen continuing the work in New Orleans during my absence. The cause here is at a quite low ebb; several prominent and efficient workers having recently changed worlds, others removed and still others become discouraged, etc. Many citizens, however, are privately investigating, including members of the Catholic and Protestant churches.

The Jesuit college, just outside the city, has, of course, a considerable influence upon the "mental atmosphere." A priest-ridden community is a deplorable development, which this century and continent should not present, but unfortunately do here and there. But the tide of progress will reach every condition of human existence, and sooner or later sweep away the last vestige of superstition and oppression.

There are several mediums, more or less active, here, and I hear reports of some quite startling manifestations of a physical nature that are said to have occurred. Prof. Tatum, once active as a portrait painter and medium, has returned to a country home across the Mobile bay, to draw inspiration from the orange grove and strawberry patch. It is quiet and pleasant there, and fragrant with the sweet breath of roses, and all nature is telling the story of love, life, peace and happiness. Man alone, in failing to know himself comes short of the full enjoyment of that communion with the soul of things, which would raise him above the petty trifles, conceits and strifes of our imperfect outward life.

I expect to return to the Crescent City in a few days, and remain till about the 25th, and then we take steamer up the Mississippi to resume work farther north. Societies desiring our services for the summer may address anyone at No. 239 Camp St., New Orleans, La. JAMES M. ALLEN.

Death and Dying.

Henry Ward Beecher, in one of his latest sermons, said:

"Death is the swelling of the seed that has lived here, that is dried up, and that is waiting for its planting. Death is the bursting of the bud in April that all winter long has lain tight-bound within itself, waiting for its life of efflorescence. Death is entering on Summer from the Frigid Zone. When you look at it in the light of this grander disclosure, this prophetic thought of the apostle, the wonder is that men want to live—that they do not hunger and thirst for dying. The death of the body is a blessing; it is stepping from bondage into liberty, from darkness into light; it is going out of a prison-house into the glory of the Father's community. I know that nature calls for a good deal. I cry when my children die; for a long time I cannot bear their names mentioned without sob and crying; but my higher reason condemns my lower weakness all the time. One thing I cannot bear; I do not rebuke anybody, but I must tell the fulness of my own feelings. When a child comes up to death, put the symbol of joy and rejoicing round about it. When the hero goes, do not cover him with black, nor with any of the circumstances that related to him here."

"Christianity, after a few thousand years, ought to have taught men that the going out of life is for honor and glory and immortality. If there be some poor wretch that has defiled life, and made many people unhappy, and you want to put on black, put it on for him; but for your mother, your father, your baby, your dearest one, do not defile the atmosphere of heaven, which is light, and whose garments are salvation and beauty, with that which all the world over stands for the symbol of defeat, or sorrow, or trouble. You say, 'I feel better to do it.' Well, you ought not to feel better to do it. For, if there be one thing which should be called the Gate Beautiful, it is that gate which opens and lets your child, your wife, your mother, your sister, your brother, into the heavenly land of light and liberty."

"Oh, that the angels would send down some of their habiliments with which we might robe ourselves, and come, on this side, as near as we can to them—if not without tears, yet that we are themselves rescued through which heaven comes nearer, and its joys beam upon our earthly sorrows, and take away their anguish."

The Cause in Denver.

To the Editor of the Helio-Philosophical Journal.

There has been quite a revival in the cause of Spiritualism in Denver within the last two months. There was a nucleus of a small Society formed here about three months since, and Mr. G. H. Brooks of Wisconsin happened this way, and was engaged as lecturer, and has remained with us for two months. His lectures have been well received, as they have been both interesting and timely, in reviving an interest in Spiritualism, which had become very slack in this city, but was not quite dead.

Mrs. Maud Lord also visited Denver this past winter. She gave one lecture and several seances with very satisfactory results. She has promised to come again in the fall.

We hope to keep up an interest in the cause here. The churches in Denver are honeycombed with Spiritualism, but there is a great lack of backbone among the people in avowing their belief, either in the phenomena or the philosophy. ALFRED WARD.

Denver, Colo., April, 1887.

Notes and Extracts on Miscellaneous Subjects.

Ex-Senator Harrison, of Indiana, is rejoicing over a grandson.

The Queen regent of Spain sees her son, the baby King, only once a day.

Wilhelm, the violinist, is playing to enthusiastic audiences in Hungary.

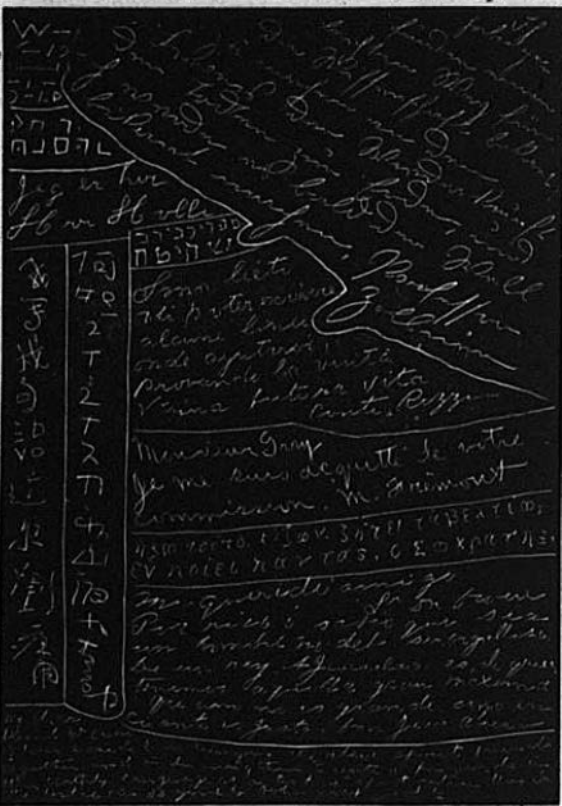
Sidney Woollett, the elocutionist, is said to have memorized more than three hundred thousand verses of poetry.

If Mrs. Catherine Conder, of Rochester, N. Y., lives until the 9th of next month she will be one hundred years old.

Elizabeth Aker Allen, author of "Rock Me to Sleep, Mother," is a handsome woman with a fresh face and gray hair.

The Cape Colony people have sent Queen Victoria a splendid robe and train and suit of ostrich feathers, for a jubilee present.

Two sisters of George W. Cable, the novelist, are keeping a boarding house near



in which this letter is written is a rectangular one, formed by two lines whose opening looks upward and outward to the left; as the T is in the second line of letters, instead of a rectangle let us form an acute angle to distinguish this particularity, adding a dot, as the letter is the second one in the line; O is inscribed in a three-sided rectangle whose opening looks downward; as it is the first letter, no dot is needed. M is in a rectangle (two sided) whose opening is to the left but looks downward, and so forth and so on.

T O M P A I N E

Any of your readers anxious to help John Gray to write in cuneiform, an indignant letter to that heathen Assyrian, would certainly be rendering a great service to J. G. who will be in the future, I am sure, more cautious in the choice of his acquaintanceship in the other world.

Now either John Gray did bring a spirit to write this old Asiatic, or he wrote it himself, admitting that the slate is genuine and not a skilful fraud. If J. G. did bring a spirit, that spirit lied in saying he was an Assyrian, and that he communicated writing in cuneiform characters. We are entitled, therefore, to believe that the signature of Zöllner (which is incorrectly spelled) and still more that of Socrates are forgeries committed by lying spirits. If J. G. did not bring this spirit, he tells a lie and commits the forgeries himself. If John Gray wrote these communications himself, (as possessing more control over the medium) under dictation from the other spirits, a statement which may be put forth to account for the same handwriting over the whole slate, why does he utter a falsehood by saying that it was by "inducing twelve spirits of different nationalities to write"? a statement repeated in two of his messages. As there are only eleven foreign spirits, he had to induce himself to write also, notwithstanding, I suppose, all the attraction of Mr. Owen's strong assisting battery!

Some one of all these spirits has told a gross untruth. Even to a Spiritualist, this slate is of no reliability. What can it then be for a skeptic?

HOME'S SEANCE WITH SLADE.

I would ask for a few more lines of your valuable space to give you an interesting fact obtained by me through the mediumship of Dr. Henry Slade. Previously obtaining by letter a specimen of Dr. Slade's handwriting, I met him to have a chat together, in the course of which we both complained of the general bad state of our health, and the total absence of good conditions to obtain phenomena. Our conversation had been going on for some time, when raps were produced on the back of the chair I was sitting in, the distance of a large fireplace separating me from the medium. On the doctor hearing them, he proposed that we might try to "get something," and consequently we retired into his bed room, which he uses for his sittings. No other person present in the apartment but our two selves; time, 11 A. M.; bright sunlight; room clearly lighted by a large window. I examined the table, turning it upside down: no possibility of mechanical contrivance in the thin board forming the top; no drawers or other places where anything could be hidden; plain squared legs, four in number, the top of the table projecting beyond them for about a foot and a half. Dr. Slade after placing two slates taken out of a pile fresh from the store, on the table, seated himself near the window sideways. I could observe any movement on his part, his whole person being fully in the light. I seated myself opposite him, and taking up the two slates examined them at leisure. No writing was on them. I cleaned them, however, myself; they never left my hands one moment from the time they were placed on the table. Loud raps came in various parts of the room, table, etc., which was an utter impossibility for the medium to produce except that he had had elastic arms about twelve feet long, which I don't think would have escaped my attention. Dr. Slade remarked how particularly strong the influence of his control, Mr. Clarke, seemed to be, observing at the same time that there was an equally strong influence present, but unknown to him; this influence, being a sensitive but not a medium, I was aware of.

Whilst I held the slates apart, Dr. Slade put on the lower one a fragment of slate-pencil. I examined it and found it presented two dark, rough ends, bearing testimony to its having been, as was the case, freshly broken off from a larger piece. I enclosed this piece of pencil between the two slates holding them firmly together with my hands. On the suggestion of the medium I placed the slates on my chest, the upper corner of the slate being on a level with my left ear. The medium then took the extremity I was holding with my left hand, in his right and placed his left hand in my now freed left hand. The slate was thus fully in my sight and hearing. Writing began immediately, as attested by a certain scratching sound in the interior of the slates. On paying close attention I could distinctly trace the sound of dotting the i's, and crossing the t's, and remarked also that the scratching began at one end (mine) and went to the other extremity (the medium's); this I could certify because the noise diminished in intensity the farther it went from my ear, and started with renewed vigor when it came back again. I concluded also that the writing or scratching was being done on the slate which laid directly against me, if the writing was in any European tongue, written from left to right as it had started from my end. This scratching noise could not be produced by the medium himself, for my eyes never quitted his right hand and wrist for an instant. No a muscle moved.

The medium was engaged in perfectly indifferent conversation with me, or rather with himself, for I was too occupied in my investigation to answer him. At the end of about three minutes the writing or scratching ceased, and a few raps on the slate announced the fact. I seized the slates immediately with the left hand and laid them on the table. I uncovered the under one, which had been laying directly against me, by sliding the upper one off of it. The under one, as I had correctly guessed, was written on. The first words that caught my eye made me recognize the handwriting, long before I read the signature, which was undeniably D. D. Home, signature identical to one I had in my possession dating from 1855. The communication covered the whole slate, and had sixty words in twelve lines. Now my father's handwriting was very peculiar, as you yourself know; certainly totally different from Dr. Slade's. I compared the two handwritings carefully afterwards, to more fully, if necessary, satisfy myself on that point. While I was expressing my satisfaction at the communication, I felt distinctly a hand place itself on my right knee, the one farthest away from the medium; as I am tall in person, and one of the table legs being in my way, this knee was at least four feet from the medium; both his hands and feet being then in my sight, it was utterly impossible for him to have produced this touch. The pencil that was between the slate was also examined by me. One end still bore the trace of its rupture; was dark and uneven; the other end was whitish, smooth and had evidently been rubbed against the slate in a direction forming an angle of about 30° to its surface; it had also very evidently been diminished in size; being soft, it had left much of its substance on the slate.

This slate has been shown by me, placed with different letters and manuscripts of my father's, to persons acquainted with his handwriting, as well as to persons totally ignorant of the name of Spiritualism even; one and all have declared the slate, manuscript and letters to have been written by the same person.

I think a test of this kind far more conclusive to a skeptic, the communication received touching myself personally, and containing the mention of a fact the medium was then unaware of, namely, my father's frequent attempts to make his presence known to me, and is most certainly far more like "positive evidence" than any Assyrian could give by writing Tom Paine in would-be cuneiforms. Thanking you for your kindly hospitality, and wishing yourself all the strength, and your estimable JOURNAL all the aid that you need in your hard fight against fraud, believe me, dear sir, as one who is always willing to fight with you for the cause.

Paris, France. G. D. HOME.

A prominent Spiritualist author and newspaper writer in a letter criticizing the Evans-Owen slate says:

"It is noted, also, that the Greek communication on this slate, signed Socrates, is not written in the uncial characters which were in use in the time of Socrates and for some time thereafter, but in the more modern form of Greek text. Accents are also used in this communication, though they were unknown to Socrates, being an invention of later days. In addition, the second word in the communication is ungrammatical."

We are also informed by Mr. W. E. Coleman, that the alleged Egyptian characters have nothing Egyptian about them; that they are neither hieroglyphic, hieratic, nor demotic, but evident nineteenth-century fabrications pertaining to no language; and that as soon as he saw the cut of the slate in San Francisco, he told the editor of the *Golden Gate* that the alleged Assyrian and Egyptian characters were not genuine representations of the writing in those countries, but were plainly manufactured to order. Explanations substantially the same as those of Mr. Home have appeared in the *Medium and Daybreak* of London. Mr. Home's communication has been on file for publication several months, and was not suggested by the articles in our English contemporary. [EDITOR JOURNAL]

Evans, the Psychographic Medium at Los Angeles, Cal.

By special invitation from J. J. Owen, a seance was given by Fred Evans, a young English spiritualist medium, who will give a public manifestation of his power at the Opera house to-night, for members of the press. Mr. Barry represented the Herald, Mr. Kemp the Express, and of course a Tribune scribe was there, and these three with Mr. Owens formed the circle, which was held at the Montrose, on Main street. The scribes placed themselves around an ordinary table, and carefully watched the preparation of the slates. They were first thoroughly cleaned, and then violently scratched with a slate pencil to show that no sympathetic writing or chemical legerdemain had been practiced. They were again carefully cleaned and firmly fastened together with wax. A small fragment of slate pencil had first been put between the unfolded slates. Then the scribes put their hands upon them and waited. Presently the faint marking of the pencil was heard, and when these ceased the first was taken up and an inscription in several colors was perceptible.

As an additional test a large cross had been drawn from corner to corner, and over this the markings of the communication could readily be traced, thus showing that the writing had been done after the cross was drawn. The communications upon the second slate examined were written in all sorts of directions and in very different hands, as if by different persons. None of the reporters in attendance received any communications, all the messages sent being addressed to other gentlemen who had been invited to be present.

Probably the most satisfactory test was that of the alleged deceased artist Stanley St. Clair, who acted through the spirit medium who signed his name John Gray. The artist drew a very fine lead pencil sketch of John Pierpont, a Universalist preacher and poet, on the inside of his slate. Los Angeles Tribune, April 17th.

The Borrowing of Christian Symbols.

The leading article on Christian Symbols before Christ, in the RELIGIO-PHILOSOPHICAL JOURNAL of April 16th, is correct in statement and wholesome in influence. Certainly, no symbol or emblem exists in the ritual of any form of Christianity, which was not a part of a previous worship. The church won all its doctrines, precepts and formulas from more ancient faiths. Its trinity was Isaac and Platonism; its Cross and Eucharistic supper were ages old before our era; the Sermon on the Mount is a Talmudic compilation; the Lord's Prayer was intoned in synagogues long before the rising of the Makkabees. Yet this does not prove Christianity an imposture, or even an imitation. I have been often annoyed by scoundrels who when hearing the statement that has here been made, interrupt the reasoning to denounce the whole matter after that style. This kind of tangential argument makes the whole lot of unbelievers weak and superficial. Hence, the universal instinct and conviction is adverse to them. I never heard Col. Ingersoll but once, though I have read many of his productions. He declaims like a lawyer before a petit jury, seeking as is his vocation, to make the worse appear the better reason. He might lecture a century, but he would convince no one who was not eager beforehand to be thus convinced. It is this defect in argument which leaves many non-Christians unsatisfied. Spiritualism is an essential of human nature, and the so-called "liberal"

writers and platform-speakers leave it untold. They are content with stigmatizing it as mysticism and superstition, and flatter themselves at their superior wit in damning it by opprobrious epithets. But they sadly fail; and as an illustration their books and journals are generally printed on cheap paper and not over-well supported, even by their friends. I would sympathize with them more, if they would be more candid and thorough.

All human speech is symbolism. Sounds by usage are made to represent thought; and writing to represent sounds. Vastness implies excellence, and altitude moral superiority. So the Divine Principle was described as ubiquitous and personified in words as the Most High. So, too, we praise human motives as lofty, and depict their influence as far-reaching.

Again, so far as we have record or other remains of humankind, we find a hope and faith in immortality, and a consciousness that that immortality is allied to a Divine Being and constitutes a relation of fraternity between all human beings. Religious rites grew out of such trust, and constitute a symbolic language to signify this relation and alliance.

Religions do not, however, spring into existence, like the goddess Athena full-grown and panoplied. They are always the outcome of men's perception of the Better and their own mental and moral condition. Hence they begin like infants, grow into adult vigor and pass into unproductive senility. Indeed, more faiths have perished and been forgotten than can be enumerated on the earth. And what is more, the world-religions now in existence are more or less diverse from what they were when they began. Some may be better, some worse. The idea which began them often has pretty much died out of them. Islam, Buddhism, Parseeism, Judaism, are all different from the teachings of Mohamed, Gautama, Zoroaster, Moses and Ezra. And who would dare describe Christianity from any model contained in a Gospel or in the Sermon on the Mount? The Bible, the Koran, the Avesta, the Vedas and the Baskets are dead letters when such a cull is applied.

Nor is this wholly evil or apostate. We may as well dress in our swaddling-clothes, or our pinafores, or in the garments of former generations, as fetter ourselves to old notions and standards. There can be no infallible creed or church. It must change.

Yet the gist of all religions, the central life and truth, will not vary. Existence as distinguished from being pertains to external matters, to objectification. As, therefore, the idea is the same, the symbol will denote it after a manner likely to be uniform. Every new worship will be liable to adopt symbols and rites like older ones. It will not necessarily be imitation. Children have features like their parents and ancestors; so, too, religions have rites and customs like older worships. In this way has Christianity adopted from the nobler Persians, Assyrians, the Egyptians, the Greeks, the Romans, and the Northern, matters of belief, social and religious customs, etc. The point for us is—whether it has digested and assimilated them into its own structure, so that they answer our purpose.

I do not doubt that it has passed its day, and that a new faith must take form to satisfy the wants of thinking persons. We can not rest content when told that the primordial cell developed into Jesus and Plato; our hearts and thoughts instinctively reach for the parent of that primordial cell. Logic, however abstract and inconceivable, will never feed a hungry human soul. A philosophy that goes no further will be dry and barren of fruit. The science of to-day is unprofitable in goodness. We need more of the Mysticism whose language is symbolism, —aye, of the superstition which is as the word generally means, a surviving of the holy principle of reverence that allies man to God. Thus the symbols of thousands of years ago will be anew the expression of our latest faith and most intelligent worship.

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INDEPENDENT SLATE WRITING

Through the Mediumship of Fred Evans, San Francisco, Cal.

The Son of D. D. Home Makes a Critical Analysis of the Writing and of the Circumstances Under Which it Was Obtained, as Published in the *Golden Gate*; and Adds an Account of His Own Experience in Obtaining Independent Slate-Writing Through the Mediumship of Henry Slade.

The above cut is copied from one published in the *Golden Gate*, Dec. 18th, 1886, and extensively copied in other Spiritualist papers. It is now reproduced for the first time in the JOURNAL, and for the purpose of illustrating the text of Mr. Home's letter:

To the Editor of the Religio-Philosophical Journal:

On the number, dated December 18th, 1886, of the *Golden Gate* of San Francisco, is given a fac-simile of a slate which the editor of that journal regards "as the finest instance of psychographic writing yet given to the world." At the end of the article explaining the manner in which this "fine instance" was obtained, the writer says: "We have given in the above statement the simple facts." "The skeptical reader may explain them as best he may." Now, sir, I am not a skeptic; from the cradle to the present time, my almost daily life has been so much connected with the other world, that I might as well deny my own existence as deny the truth of Spiritualism. My very name is a voucher for this; but whenever I read or hear of manifestations of a striking character presented as proofs of the reality of our belief to skeptics, I am in the habit of sitting out the conditions in which these phenomena were obtained, or placing myself in the light in which a skeptic would read or listen to those phenomena. Mr. Owen giving this slate as a test-proof to skeptics, I would beg you to allow me the hospitality of your columns, hospitably you so often accorded to my father, now in the Summer-land, to make a few objections to the "positive evidence" offered to the skeptical world by the *Golden Gate*.

Mr. Owen omits to mention if the slate containing his private mark remained in his possession or in that of the medium during the intervals of the seances. His vague phrase, "was laid aside," seems to imply the latter hypothesis. He omits to say if he heard or felt the writing going on under his hands; he also omits to mention if he examined the pencil used, and if in the absence of hearing or feeling this pencil write, if it bore evident marks of having been there and then used for that particular writing. From these omissions, any skeptic would conclude:

1. That from September 11th to September 25th there was sufficient time to obtain, especially in San Francisco, specimens of all the languages contained on the slate, and reproduce any "private mark."

2. That no writing being heard, sleight of hand was used for deftly changing a clean slate for one duly "communicated" on; a similar trick is done every day by any clever conjuror. However these are two suppositions which stand only as long as the circumstances in which this writing was obtained, are not more clearly defined.

But what are facts are these: I am pretty fairly acquainted, sufficiently so to be able to read and write for all ordinary purposes (thanks to my numerous travels as an artist, and to the Russian blood in me) with the German, Italian, Spanish, French and Danish (similar to Norwegian) tongues, and consequently with the style of handwriting used by these different nationalities. Now I beg you to remark that the handwriting in these languages on the slate is identical in all. The M's and S's, small and capital, are the same. The E's and O's also have peculiar characteristics one can recognize through the whole slate; the e, however, becoming necessarily more opened in the French, which has been written back-handed, for variety, I suppose, and exactly contrary to the French style of calligraphy. The words in the foreign languages are brokenly written, spaces being left in the middle of syllables, as any one would do in copying a language he does not understand. The English is written fluently and without a break in the words. My firm conviction is that the European languages have been written on the slate by one and the same hand, excepting the German, which bears traces of a feminine pen, and is certainly totally dissimilar to Professor Zöllner's writing, besides being so horribly in discord with German syntax that it can hardly be called German. Ich habe gefunden eine leichte weg. Great shade of Goethe! does thy language thus degenerate in the other world? The Greek is evidently written by a tyro; the large space between the

letters, and their careful drawing indicating someone not often accustomed to writing in that tongue. The Hebrew spirit might at any rate have chosen something more like "positive evidence" than "the name of a book describing the killing of animals according to Jewish rites," a name which might have been taken hap-hazard out of any Jewish bible or prayer book. The Chinese and Japanese, readily obtainable in California, I have sent to the offices of the representatives of these two countries here in Paris, for translation: The Egyptian has been sent to competent persons also. I have kept the tit-bit for the last.

I can quite understand that Mr. Owen could not obtain a translation of the "Old Asiatic," and better far would it have been had not "John Gray" volunteered to give it; if he had known what his "Assyrian" friend was, he would certainly have tried to get out of the difficulty by saying that he was at that moment occupied in hunting up other inscriptions at Nineveh, and could not be disturbed for a mere interpretation.

In a foot-note to his narrative Mr. Owen says:

Being unable to obtain translations of these languages (on the upper left hand corner of the slate), we submitted the matter to Spirit John Gray, and received from him, in the same manner as the first writing was obtained, a message in which he says: "I give it to you as received by me. The Egyptian reads: 'Yes, the spirit of man shall live forever.'—Nero, who was an old Egyptian seer. The old Asiatic is the Assyrian cuneiform characters, which being interpreted reads 'Tom Paine.' The alphabet is derived from the following." (Here follows the characters and the key thereto, which we are unable to reproduce in type.—Ed. G. G.)

Although my belief in the genuineness of this slate was slightly shaken by the two suppositions, ultra-skeptical you might say, I have given above; yet I still had faith in it, until I read this last message from "John Gray." I had occasion once to draw an imaginary Assyrian temple for a book, and being then in Paris, I naturally ransacked the Louvre museum and special works on the ancients, to give me some idea on the subject, something "Old Asiatic" in short. I looked in amazement at this "old Asiatic" phrase—these are decidedly not cuneiform characters, I thought; to begin with, nothing but the name "in shape of a triangle" of the true character, would suffice to show that those on the slate, being all, save one, rectangular, were consequently not cuneiform. I was still more amazed at the interpretation, "Tom Paine." What an interesting Assyrian! Now Assyrian cuneiform characters, as were the written characters of most of the ancient tongues, were phonetic. In other words each sign represented not a letter but a syllable. Thought I to myself, perhaps our "Assyrian" friend has been trying to write English in phonetic signs, and I was going to hunt up in good earnest what these signs might be, when my attention was arrested by the fact that instead of two, at the very utmost four or five signs, there were eight; just the number of signs as there were of letters in "the interpretation." At the same time, a sudden flash came across me that I had seen these "Assyrian cuneiform characters" somewhere. Now, the Editor of the *Golden Gate* has been unable to reproduce the "Assyrian alphabet" in type; reproduction which would have greatly helped me in finding out where I had already made acquaintance with these "cuneiform." To enable your readers in future to read the "Old Asiatic" of "John Gray's" "Assyrian" friend is a light task. The key thereto is simple and easily reproduced in type.

I knew, as I have said, that I had already seen this Assyrian somewhere; it bore an old familiar look; not that I believe, however, that I am an old Asiatic reincarnation. My familiarity with these old Asiatic symbols dates no farther back than my school-days. We used at that time the following key, which can be varied indefinitely, for corresponding with each other during school hours; if our future selves were intercepted by the fraternal master, still they remained in an "old Asiatic" tongue for him. Here is, however, the key to "Assyrian" particularly:

a	b	c	d	e	f
g	h	i	j	k	l
m	n	o	p	q	r
s	t	u	v	w	x
y	z				

Do you wish to Assyrianize the common Tom Paine? It is easy. T is in the first space, second letter, second line; the space